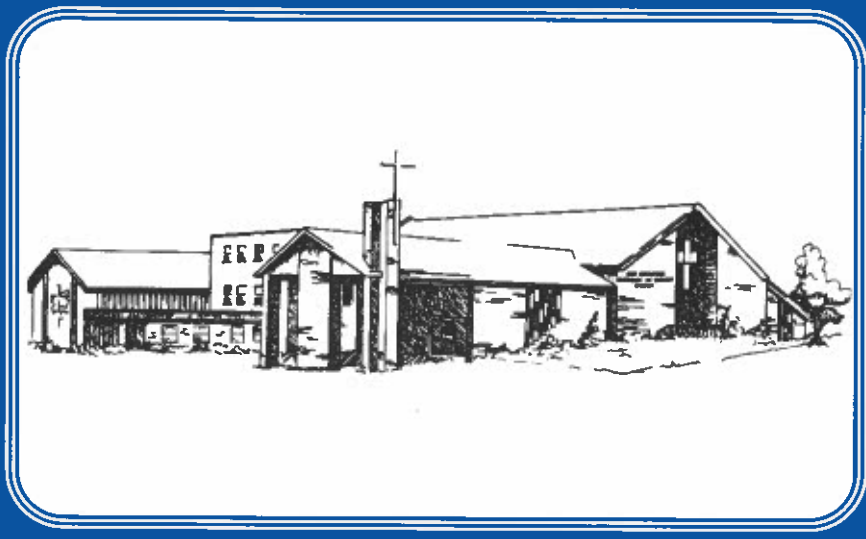
WHAT GOD HAS DONE



The Story of the
New Guilford Brethren in Christ Church

Doreen K. Rice

WHAT GOD HAS DONE

The Story of the New Guilford
Brethren in Christ Church

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by
Doreen K. Rice

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Dedicated to
all members/believers
who have kept the faith;
may all who follow us
find us faithful

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New Guilford Church built in 1870

Another view of the "little white church"

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Marlin and Marilyn Wingert in honor of daughters Heidi, Holly, and Amy.

Paul and Marie Wingert in memory of George and Minnie Wingert.

Donna R. Yeager in memory of brother David S.(Tobey) Beam III.

INTRODUCTION

God is concerned with history. If He were not, there would not be so much of it in His Word. The Bible is the trustworthy record of what God has done. The Good Book tells us about His significant acts and revelations in the past and about people who played out their respective roles in the great redemptive story.

The story of redemption, however, did not end with the completion of the Biblical canon. Indeed it goes on to this day. At the center of what God is doing now are thousands and thousands of churches which continue to minister His love and proclaim His Gospel. New Guilford is one of these churches.

The roots of the New Guilford congregation reach back into the early 1800's--to the days when Brethren in Christ people met in homes and barns instead of church buildings as such. When a structure was erected in 1870, the New Guilford Church was officially born. That was 125 years ago.

Today, on a typical Sunday morning, about 300 persons gather together in two services to worship the Lord as the New Guilford Church. In my years as pastor here I have repeatedly found warmth, joy, and inspiration as a part of this vital and caring fellowship.

New Guilford has its own unique character. This has been forged out over many years through a rather

curious blend of traditional and contemporary influences. Today we have old and young, long-established and newer members. But together, as one body, we make up the New Guilford congregation.

New Guilford's story is a fascinating one. *It is a story of people*. In this volume you will read about individuals of by-gone years who sought to the best of their ability to live faithfully before the Lord. *It is a story of progress*. We can be thankful for forefathers who were bold enough to take large steps in obedience to the Holy Spirit so that the church could move on to an expanded ministry. *It is a story of growth*. New Guilford has never been content to rest on the laurels of past accomplishments. Over the years, there have been numerous building programs and healthy increases in attendance. Most important of all, *it is a story of God's work*. In this book you will read about what God has done!

Doreen Rice has spent countless hours over the last six years doing research and interviews so that this story could be enjoyed by us and preserved for future generations. Doreen, who was carried to church as a baby by devout parents, has had lifelong, active involvement at New Guilford. She is a woman with a heart for God, a love for people, and a pleasant, upbeat disposition. She is the ideal person to tell the story. All of us should be grateful for the tremendous contribution she has made in bringing us this account.

As you read, please remember that the New Guilford story is not over. The history of this congregation is still

being made. As we look back and applaud the faithfulness of those who have gone before, let us remember that some day our grandchildren and great-grandchildren (if the Lord tarries) will look back on us and tell the story of what we did in our time.

New Guilford has a great past. My prayer is that because of our devotion she will have an even greater future!

Bob Verno, Senior Pastor
January 1995

PREFACE

I wish to thank the New Guilford History Committee members for their help and encouragement in the writing of this book: Lewis Knepper, Pastor Bob Verno, and Paul Sollenberger, New Guilford Archivist.

My appreciation must also be expressed to Peggy Knepper for help in editing, to Dr. E. Morris Sider, Brethren In Christ Church Archivist, for making our book camera ready, and to all the people who sat for interviews, filled out questionnaires, answered verbal questions, loaned valuable photos, and helped to underwrite the cost of publication.

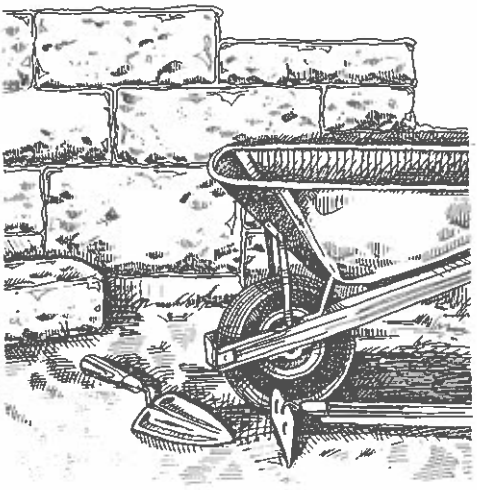
Please accept my apologies for names omitted from this account either by error or for lack of pages. God knows the worth of every person who has ever called this his church as well as the unique contribution he has made to its history.

As I researched and compiled this history, I noticed that a frequently recurring activity was the building of a new church or another addition, because of growth and need resulting from change. By God's inspiration, I realized that, of greater significance with an eternal dimension, a different kind of building process was taking place--namely God's building of His Church-Body in this locale.

This book is the story of God's work in and through the people of the New Guilford Church. As the Master Builder, according to His own Divine plan, He has been building, fitting us together, to become a spiritual house in which His Spirit lives. By His Spirit, many projects, programs, and efforts have effected changes for eternity in the people of this church and this community--programs of teaching, preaching, friendship, outreach, evangelism, and lay ministry.

So, sit back, read and marvel at what God has done!

Doreen K. Rice
January 1995



"The stone the builders rejected has become the capstone; *the Lord has done this, and it is marvelous in our eyes.*"
Psalm 118:22-23 (NIV)

". . .be glad now and rejoice, for *he has done amazing things for you.*" Joel 2:21b (TLB)

"Surely *he has done great things.*" Joel 2:20c (NIV)

CHAPTER 1

As a Denomination

"But you are a chosen people . . . a people belonging to God . . . you are the people of God . . ."
I Peter 2:9-10 (NIV)

The ancestors of the Brethren in Christ Church first organized near Bainbridge, Pennsylvania sometime between 1775 and 1788. Because the founding site was near the Susquehanna River in central Pennsylvania, people called them "the brethren at the river," a name that readily became the "River Brethren." The society used River Brethren from the 1840's until the Civil War.

> The military draft instituted by the Union Government then created the necessity for the Brethren to register in Washington as a non-resistant organization. After counseling about the matter, they decided to register as "Brethren in Christ."[1]
>
> In the founding of the Brethren in Christ, four ideas were crucial: the authority of Scripture for

faith and practice; a heartfelt conversion experience or new birth; the church as a visible community of converted adults; and a surrounding world hostile to the faith and life of that community.[2]

In administering baptism the Brethren insisted upon trine immersion--three separate dippings of the candidate face downward in the water. This mode, they believed, was supported by the Scriptures, by New Testament practice, and by early church history. The dipping under water was essential to their understanding that baptism symbolized union with Christ in his death, burial, and resurrection. Scriptural support for the three separate acts of immersion was the baptismal formula in the last chapter of Matthew's Gospel: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They understood this passage to call for a separate baptismal act acknowledging each of the three persons of the Trinity. Uncertainty surrounds the rationale for the forward or face-downward immersion. One member suggested that the forward action was practical because it is emblematic of a cleansing--of a spiritual washing. A second explained it in keeping with the concern of the Brethren for obedience. Christ, in his suffering, which he calls baptized. . . fell on his face . . . and every act of submission and

> reverence toward God, manifested in the Bible is bowing forward, or falling on the face. Another biblical passage used to support forward immersion records the death of Jesus on the cross. When Jesus said, "It is finished," he bowed his head and gave up the ghost. In view of his bowed head, the forward act of immersion appropriately symbolized baptism into His death.[3]

Membership expanded beyond Bainbridge southward into York, Franklin, and other counties, and westward across the Appalachian Mountains. In 1825 the Franklin County River Brethren elected Christian Lesher (1775-1856) as their first Bishop. Born in Lancaster County, Pennsylvania, to Swiss immigrants Henry and Lette Lesher, Christian is believed to have been converted in 1803. Available records indicate he moved to Franklin County in 1807 and began farming in Washington Township near Waynesboro, Pennsylvania.[4]

At some point the River Brethren believers worshiping in homes in this part of Franklin County adopted the name New Guilford. Reportedly appearing on an old post-Civil War map, New Guilford was the name of a small "town" that we now know as Duffield.

Worshiping in homes was the denominational practice from the beginning. In 1855, however, Bishop Matthias Brinsor and his supporters, of Middletown, Pennsylvania, erected a "meetinghouse," and were excommunicated for doing so. Interestingly, by 1866 or 1867, the Brethren in Woodbury, Pennsylvania, and

Canton, Ohio, built meetinghouses, yet remained in good standing.[5]

According to available records, the New Guilford congregation was next to build a place of worship, constructing "the little white church" in 1870. A congregation in Ringgold, Maryland built a brick church in 1871; that building, still standing, has been restored.

CHAPTER 2

As a Local Body - In the Little White Church

(1870-1905)

". . .The people you live among will see how awesome is the work that I, the Lord, will do for you."
Exodus 34:10b (NIV)

The members of the South Franklin District worshiped in homes for forty-five years; the New Guilford congregation then decided to build a church. To add to a plot of ground large enough only for a small cemetery, they purchased, for one dollar, an additional acre from Reverend John Sollenberger. Reverend Noah Myers supplied framing lumber from his farm, and having "a mind to work," the body of believers completed construction in 1870. Built at the corner of Mont Alto Road and Fetterhoff Chapel Road, the original little white church no longer stands, but a well-kept cemetery marks the location today.

CUSTOMS, DRESS, APPEARANCE

The dress of early church members reflected their adherence to the doctrine of separation from the world, or nonconformity, as they called it. For a woman, plainness of dress meant a long-sleeved, ankle-length dress of solid-colored fabric--no flowers, large prints, or bright colors. A large apron over the skirt front, a cape over the bodice, and a high neckline completed the dress. Her long hair was pulled into a bun at the back of the head, with a large white covering, tied under the chin, over it. She wore black rather then flesh-colored hose.

A man wore a "plain coat" with an upright or military collar, preferably of a dark color. Flat lapels and neckties were unacceptable. Many men wore untrimmed beards but no mustaches.

MUSIC AT NEW GUILFORD

New Guilford has a long reputation for its musical talents and tradition. Where did that heritage begin? How did it evolve?

> Dr. Royce Saltzman has pointed out that to the brethren, church music meant *singing*! In fact, the term "music" was avoided. It denoted songs of the world, choirs and instruments. But singing was important in the daily life of the individual and in the church.

> . . . In the worship service, singing was a *principal element*. All were to participate, singing with spirit and with understanding.
>
> The style of the singing was slow and generally in unison. Part-singing was frowned upon, for it "divided" the voices, whereas unison suggested unity and simplicity, and harmony was considered a worldly practice. However, early in the 1900's, with the advent of the singing schools, singing in harmony became common. The singing school was, in fact, a development which led eventually to the beginnings of choirs.[1]

The Brethren in Christ first published a hymnal, called *A Collection of Spiritual Hymns*, in 1862. The hymns appear as printed verses or poems, with no musical notes or scores for learning or following the tune. Rather, a symbol with each hymn indicated what meter to use; each meter had its own tune. New Guilford's archives contain copies of the second (1876) and fourth (1893) editions of this hymnal.

THE SUNDAY SCHOOL

In the latter part of the nineteenth century the Brethren in Christ developed interest in the Sunday School (borrowed from contemporary Protestantism) as a major technique for local church outreach. Sunday School was, however, a controversial topic among the

brethren. Advocates perceived it as an opportunity for spiritual progress; they pled for evangelization and spiritual nurture of children and youth. Opponents' objections included:

> . . . you do not find a pattern for the Sunday School in the New Testament; you may open the door to heretical teaching; you may encourage reliance on texts other than the Bible by using study helps; you may promote pride in children by having them recite their memory work in public; the money could be put to better use; and, as with all new proposals, we must proceed carefully in adopting something which we got along without for nearly a hundred years.[2]

Some also feared it would encourage worldliness and open the door to questionable social practices.[3] Others feared the financial burden it might place on their congregation.

John H. Engle, of Kansas, defined Sunday School as the Bible-studying, Bible-teaching service of the church. He said, "We have, in the Sunday School, a great opportunity, a great obligation. Let us embrace our heritage."[4]

Because of the growing popularity of the movement, the Brethren in Christ realized that, if Sunday Schools were not provided in their own churches, their members and families would attend elsewhere. The earliest Brethren in Christ Sunday Schools date from the 1860s

in the Black Creek-Bertie District in Ontario, Canada, and Valley Chapel, near Canton, Ohio. But the general adoption of the Sunday School did not appear on the General Conference agenda until 1885. The decision was affirmative providing they "be properly conducted by the brethren and nothing but God's Word be admitted as a means to teach from, and that no picnics or celebration be allowed."[5] (New Guilford ministers preached against church picnics, so they were not part of the congregation's life until the late 1950's, when Eber Hess was Sunday School superintendent.)

The number of Sunday Schools increased across the brotherhood during the latter part of that century and the beginning of the next. Some members who opposed their church's Sunday School would wait outside the church building until the Sunday School session was adjourned; then they entered for the church service.

The following account illustrates the local opposition that preceded New Guilford's Sunday School.

> The older brethren and the three Overseers of South Franklin were not in favor of this new movement in the Church, so the matter was presented to the council for consideration, but the Overseers did not let the question come up. Those interested dropped the matter for two years, and then presented it again, but the Overseers took the same stand as before, but finally thought they had better let council decide the question. When this vote was taken as to how many were in favor,

> most of the members were on the side of the school, to the surprise of some. The Overseers were so grieved at this that the matter was privately postponed for a year longer. At the end of a year of waiting, no one made a move toward the fulfillment of the decision that the council had made. The Sundays were passing by and finally the aged overseer, with a sad countenance, talked over the matter with one of the interested brethren to inquire why the school was not started. The Overseer received this mild reply: "We do not wish to grieve the older Brethren." Later the Overseer asked again why the work was not started, but this time with a smile. He wanted the decision of Council carried out, even if he, individually, could not see it that way. He requested the work to be started, but he did not want any part of the matter.[6]

Against this background New Guilford, in 1905, began a Sunday School program as one of the first in this area. Noah Sollenberger, who had moved here from Kansas, consented to be the first superintendent; George Wingert, Sr. was his assistant. From April through September 1905, Sunday School attendance averaged forty people.

CHAPTER 3

Through Sunday School Outreach

(1906-1950)

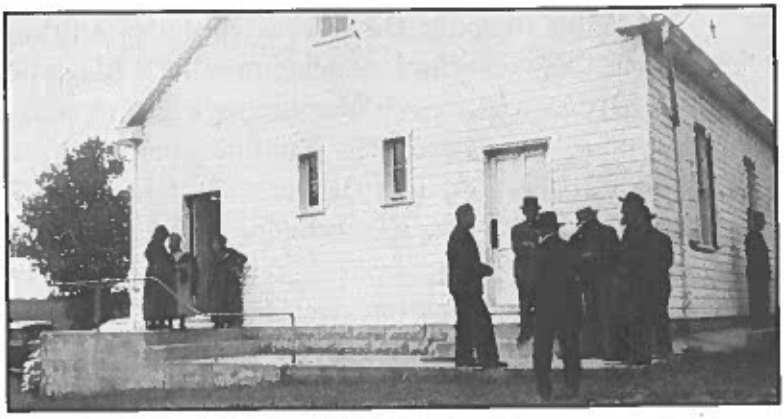
"Unless the Lord builds a house, the builders' work is useless." Psalm 127:1a (TLB)

GENERAL

The South Franklin District included the Antrim, Five Forks, New Guilford, Montgomery, and Ringgold (Maryland) congregations. Within that regional grouping, Antrim, Five Forks, and New Guilford comprised the New Guilford District. In 1936 New Guilford had 117 members. Elected by the membership, John D. Wingert was bishop of this district from 1900 to 1937. A sense of brotherhood was important; weekly Sunday services rotated from church to church. A year's schedule of services and ministers was set up in advance, showing a considerable amount of planning and organization.

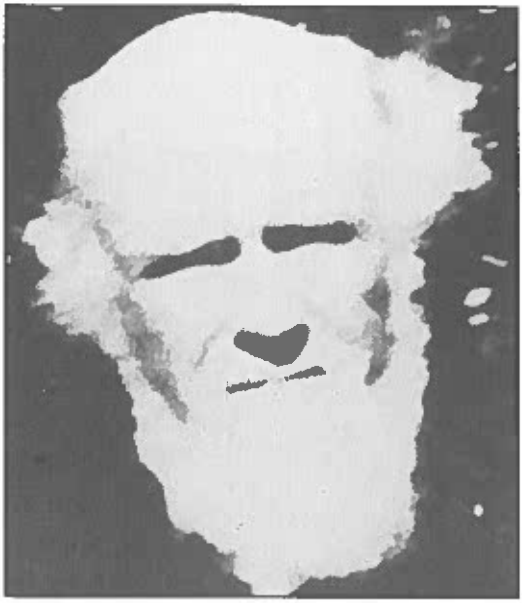
In 1950, ministers in the New Guilford District were John Byers, Charles Rife, Amos Sollenberger, and Laban

Henry Brechbill, Minister 1894-1937



Fellowship after church

Inside the little white church



John D. Wingert, Bishop 1900-1937

Amos H. Sollenberger, Minister 1915-1950

Laban W. Wingert and family, Bishop 1937-1952

Wingert.

Amos H. Sollenberger was the father of Paul, John, Norman, and Beulah Haas. Chosen from the congregation to be ordained to the ministry, he served from 1915 until 1950. He had an eighth grade education and was self-supporting. His favorite sermons were taken from Isaiah 55:6-7, "The Great Invitation", and Romans 8:1, "The Great Freedom." He believed in "living by the Book" and that actions speak louder than words. He practiced what he preached, in fairness, honesty, and willingness to help needy people.

Laban W. Wingert, a farmer, donated the land for the 1951 church. Brother of George Sr. and Milton, he and his wife Emma had six children: Edna Meyers, Beula Knepper, Eunice Baer, Pauline Peckman, Emma Rhoda Mellinger, and Nelson Wingert. He was a dedicated church leader, elected minister in 1926 and bishop in 1937, serving until 1952.

Although ordained, ministers were unpaid, and some were local farmers. One day a relative of one such dedicated leader asked how he was able to manage financially. As a minister, he was often called away from the farm for funerals, weddings, and committee meetings. He replied,

> We are not paid; we're servants of the church and go when we are called and many times my farm work lacks. I have no trouble with that, but what hurts is when my church people point their finger at my farm and my family because my farm work

> is not being done as it ought to be done--that hurts.[1]

The little white church constructed in 1870 was a simple one-room building. Behind it stood a hitching shed, for people came to church by horse and buggy in summer and by bobsled in winter. The church had no running water or bathroom facilities. At the far end of the hitching shed was an outhouse used by the men.

The church grew in number, purchased more land, and in 1915 built a fifteen-foot addition to the front of the original structure. This addition included non-flushable toilets and two little cloakrooms. By that time the church owned land acquired from six original segments.

Kerosene lights hung from the ceiling. Coal stoves (including a pot-bellied one) provided heat in winter; the volunteer janitor was responsible for lighting the stoves prior to services. Ruth B. Wingert recalls a "stove" incident that occurred one Sunday morning while Lewis Ausherman and wife were janitors. They made the fire early as usual, so the building would be warm by the time others arrived. Instead of "catching" properly, the fire smoldered and "smoked up" the whole church. They had to work hard and quickly to clean the benches before the service; small space heaters were used for heat that morning. By 1935 an oil burner, donated by Henry Brechbill, replaced the two coal stoves.

The janitors did only weekly cleaning; church members staged an annual cleaning day for large jobs,

when all who were able would lend their help. On that day, those who helped to clean the cemetery received a shiny dollar or half-dollar.

When the younger men started driving automobiles to church, they parked in the hitching shed; by double parking the shed may have held twenty cars. Sometimes during the spring thaws, they had the job of pushing cars out of the mud.

SEATING ARRANGEMENT-FELLOWSHIP

On each side of the church were twelve pews; men sat on the left side and women on the right. Church officials and older members sat in the "amen corners," three pews on each side of and facing the speaker's platform and pulpit. Also on each side of the platform, on the main level, sat a rocking chair for the comfort of elderly members such as Mrs. Henry Wingert and Mrs. Lewis Ausherman. The latter, a deacon's wife, had an affliction causing an inability to hold her head up. However, she loved the Lord and would testify when time was given, facing the congregation from her rocker (to which she was tied). John D. Wingert on occasion used the rocker on the platform; his wife feared he would "rock off the edge."

District council minutes stated that men and women were not to sit together except when necessary for child care. Dating couples, not permitted to sit together at New Guilford, often attended Sunday evening services at a church (such as Air Hill) where they could sit together.

Adult men and women had separate Sunday School classes. Men did not associate with women at church; even after families were encouraged to sit together, one man was heard to say, "If I have to sit with them, I'm going home."

Visitors and other non-members entered the building through the rear door. Members and young children entered through two doors at the front--women and girls through one cloakroom, men and little boys through the other. It became a special privilege and sign of "growing up" for boys, at age sixteen, to enter through the rear door.

Until sometime in the 1930's, members greeted one another, man to man, and woman to woman, with a "holy kiss" when meeting at church.

Whenever hardship or disaster struck a church member or family, fellow members quickly responded with a willingness to help in whatever way they could. Because most of the members were farmers, they often shared their labor; during times of illness they worked as a group to plant or harvest the crops. Ruth Wingert[2], a long-time member, describes the body of believers as one big family. She remembers the year her father had a stroke; one cold fall morning, thirty or thirty-five church and community men worked in their field "putting the corn away." That demonstration of brotherly love was very touching to observe.

CUSTOMS, DRESS, APPEARANCE

As time went on, women's coverings no longer had strings, the corners were rounded off, and gradually the coverings were made smaller. The men wore black hats, and many wore beards but shaved their mustaches. To grow a mustache without a beard was considered "worldly," and to wear a beard was a solemn thing. One man, standing up in the amen corner with tears in his eyes, said, "Brothers and sisters, it has been shown to me that I should not put a razor to my face."

In 1937 the Brethren in Christ General Conference approved certain dress standards. Members should not be wearing "silver, gold, precious stones or other forms of ornament or apparel for adornment," such as neckties. For women, "artificial efforts to beautify or bedeck the face or hair" were not felt to be "consistent with the principles of separation and non-conformity."[3] Earrings, wedding rings, short hair and/or permanents for women, cosmetic makeup, even wrist watches (except with a black band) were all unacceptable. Although these standards were not meant to be membership requirements, most members complied.

Failure to comply, however, met severe disapproval and sometimes public reprimands from church leaders. One young man, involved in activities at the local high school, began wearing neckties, and attended a local county fair, though he didn't take part in gambling or "penny-tossing." Reportedly, in a church service attended by this young man, the bishop stood up, and naming

him, announced that since the individual would not abide by the customs of the church, "he will now be considered a sinner and a hypocrite." Immediately the young man got up and left not only the church building but also the Brethren in Christ fellowship. Later he said that many years passed before he attended any church.

BAPTISM AND MEMBERSHIP

New Guilford members understood baptism as a public profession of faith and a symbol of their intent to follow the Lord. They practiced the traditional Brethren in Christ method of trine immersion, three times forward, in the names of the Father, Son, and Holy Spirit. Before the indoor baptistry (installed in 1959 in the second church building), baptisms took place in summer in a country creek such as Falling Spring Creek (with very cold water), the creek at Lloyd Myers' farm or Ambrose Myers' farm near Greencastle, or one at Red Bridge Park, Chambersburg.

Obtaining membership at New Guilford involved an individual's giving a clear public testimony of repentance and acceptance of Jesus Christ as Lord. After such testimony before the congregation, prospective members were ushered into the little cloakrooms. The bishop then read each applicant's name, giving time for congregational approval or comment.

CHURCH SERVICES

Discipleship was important in the sense that believers were following the Lord, but we have no records of discipleship classes or one-on-one sessions. Church services followed a pattern, beginning with a kneeling prayer. Next a deacon, minister, or bishop (the only ones allowed) read the Scripture from the pulpit. The first minister preached the main message; a second minister commented on the sermon. A congregational hymn, another kneeling prayer, and a benediction closed the meeting. In Sunday evening services, the Young People's part of the service came first, followed by the minister's meditation.

People held prayer meetings in homes every Tuesday evening. There they enjoyed scripture reading, singing, a meditation, and testimonies. They spoke from their hearts about what the Lord meant to them. Since all were expected to speak (or have their spirituality questioned), some testimonies became somewhat repetitious and boring.

The congregation discussed business matters of the church in annual council meetings.

No one showed slides or pictures in the church, since any picture shows, motion pictures, or movies were considered worldly practices. One objection was a fear that "it would be bad" for people driving by to see a dark church while cars were parked outside. Even as late as 1956, when Chester and Ruth Wingert came home from mission service in Africa, pictures were still

questionable, although the congregation had been in the new brick building five years. It was alright to view slides elsewhere, though, and on one occasion the upper level of John Sollenberger's barn was the location.

DEACONS' ANNUAL VISITS

Deacons made annual visits to all the members' homes. The purpose was threefold. They assessed the spiritual standing of members by listening to testimonies of their relationship to the Lord, replenished the church treasury by collecting money (no regular offerings were given at the church), and took general suggestions or problems for discussion at the next council meeting.

One deacon, George Wingert, Sr., was the father of Ruth B., Paul, George, and Mary. Elected in 1906, he is remembered as a man of wisdom, patience, kind-heartedness, and willingness to help others. He was a good singer and enjoyed singing "The Ninety and Nine" and "How Tedious and Tasteless the Hours." As janitor at the white church, he walked several miles from his home and faithfully lit the fire in the pot-bellied stove that warmed the church building.

Another deacon, Milton W. Wingert, and his wife Clara had ten children: Chester, Gilmore, Verda Wolgemuth, Pearl Hostetter, Avery, Blaine, Raymond, Helen Gruver, Laban, and Gerald. He served as deacon (elected 1935), janitor, and treasurer of various funds, with a tendency toward caution in finances. Sometimes people came to him seeking wisdom and advice. A

committed Christian, he placed emphasis on keeping the traditions of the church.

PROPERTY ASSESSMENT

Records show that between 1921 and 1939, New Guilford church members' personal properties were assessed for value; members were expected to give of their finances accordingly, although we do not know what percentage was appropriate.

Two examples (1920's) of a written assessment are as follows:

House contents	$ 300
Barn contents	1300
Contents of buggy shed	300
Livestock	500
Oakland car 34B model	1200
Total	$3600

Brick House	$2000
Contents	500
Frame barn/silo	2300
Contents	1200
Chicken house	75
Wagon shed and crib corn	300
Hay shed	200
Contents	400
Livestock	1500
Tenant house	300
Overland car model 80	600
Total	$9375

GOOD STEWARDS

New Guilford people gained a reputation among other churches for having many funds for varied purposes. In the 1940's, when New Guilford was part of the district with Antrim and Five Forks, council minutes listed four funds belonging to New Guilford:

1. Cemetery Fund - Willis Burkholder, treasurer
2. Library Fund - Milton W. Wingert, treasurer
3. Sunday School Fund - Milton W. Wingert, treasurer
4. Church Building Fund - Adam Knepper, treasurer

In 1952, Eber Hess was treasurer of a Driveway Improvement Fund. Apparently early members built a foundation for wise stewardship practices and generous giving to the Lord's work. Before the time of paid ministers and before expenses were great, New Guilford's giving to missions was very high.

The 1966 Annual Report mentions funds for the following: parsonage, educational building, cemetery, endowment, library, kitchen, piano, and draperies.

MUSIC

New Guilford's "singing school" met each winter in the Duffield School, one night each week for thirteen weeks. Laban Wingert, who owned a piano, and Solomon Wingert were the leaders, using a songbook called "Time and Tune"; participants learned how to sing

by musical notes in four-part harmony. A tuning fork gave the pitch, and they sang the new songs *a capella.* People attended "from far and near," some from Mennonite, Church of the Brethren, and German Baptist groups.

Because all church singing was still without accompaniment, the congregation depended on songleaders, or "choristers," to give the pitch by using a long pitch pipe, a round pitch pipe (sometimes called a "cookie"), or a tuning fork, and to direct the singing. (A young child once asked, "Why does he always take a bite of cookie before he sings?")

New Guilford's songleaders during this period were all Wingerts: Solomon "Solly" Wingert, son of George Wingert Sr., Laban, Merle, Mary, Nelson, and Paul Wingert. Having two music teachers (Laban and Solly) and much interest in singing, New Guilford became known for its good music. Visiting evangelists sometimes called it the "singing church with good harmony." Paul Hostetter remembers a night in the white church, when Laban Wingert announced that New Guilford was rated second in singing in the brotherhood, surpassed only by the Lancaster congregation.

Paul Hostetter feels that he grew up in the "garden spot" of singing. He had a mother who sang while she worked, a father who liked to whistle, a grandfather who played the organ, two cousins, Harry and John, who played the piano, and had an organ in their own home. Paul and his brother Sam joined Harry and John to form "The Happy Cousins" quartet. Laban Wingert introduced

"The Happy Cousins" at the Duffield singing school, and for forty or more years this group sang at New Guilford and other places. They were the first musical group on the "Gospel Tide Hour," the denominational radio broadcast (started by Reverend Charlie Byers), where they began singing "live" in 1946. Later Charles Rife's daughter Betty accompanied them on the piano.

Solomon Wingert organized other quartets, trios, and duets. Later, ladies' singing groups were acceptable if they met the dress standard. Sometimes singers from other Brethren in Christ churches presented special music. A highlight was the occasional afternoon program by a group from Grantham College (now Messiah College); the church would be filled. All groups, of course, still sang *a capella.*

One member recalls the first time someone attempted to use a guitar in church and said, "It caused much trouble." Reportedly, without checking with church leaders, Harry Wiles invited a husband-wife duet to sing; they brought a guitar they customarily used as accompaniment. They were not permitted to use the instrument, however, and had to perform without it.

Miriam Knepper wanted instrumental music for her October 1950 wedding to Pete Stern. Because New Guilford still did not permit instruments, "Mim" and Pete held the ceremony at the neighboring Fetterhoff Chapel.

THE GREAT REVIVALS

Beginning in 1900, revival services, termed "protracted meetings," were held once or twice a year, usually in November after farmers had finished harvesting corn. Nightly services continued for two weeks, sometimes longer, if interest was high and people were "being saved." One meeting continued for a total of four weeks. Often the church overflowed with New Guilford people, as well as many from other Brethren in Christ churches in the area and the hitching shed could not hold all the horses and buggies. Few unchurched community people attended.

When deep snow made travel difficult, Ruth Wingert's family went to church or revival meeting in their bobsled, stopping to gather neighbors and the evangelist. Straw on the bobsled's floor and plenty of blankets kept everyone warm, and riding together provided opportunity for great fellowship.

Paul Sollenberger remembers his parents telling him how they securely bundled him, a baby, in blankets for the ride to church. One bitterly cold night was so severe that ice formed on the horse's lip "as big as a hen's egg" by the time they arrived at the church. Sometimes they took along heated flatirons wrapped in blankets, for additional warmth.

After cars replaced horses and buggies, more people attended revival meetings, and sometimes there was standing room only. Then the children, especially young boys, sat around the edge of the platform, while the

older ones stood around the sides and back of the sanctuary. Extra chairs in the aisles sometimes helped.

To prepare for the evening revival service, members held afternoon prayer meetings. The service itself also began with a kneeling prayer. Then followed congregational singing, twenty or thirty minutes of testimonies (later there was less time for testimonies and more time for special music), and an inspiring, soul-searching sermon. The evangelist emphasized confession and repentance, concluding with an "altar call" or invitation for people to come forward and pray at the chairs lined up across the front. Sometimes before the invitation, the evangelist called for raised hands requesting prayer or acknowledging that the Lord was speaking to an individual. People went forward and knelt to "be saved," as they called receiving salvation, or to renew commitment to the Lord (after "backsliding"--committing sin or not staying close to the Lord). The Spirit and power of God were keenly sensed in those services.

Usually two persons prayed after the invitation and the service ended (about 9:00 p.m.). If "seekers" were at the altar, other people knelt to pray with them. A lot of audible praying, crying, and much emotionalism surrounded the "altar service."

Changed lives resulted from these revival meetings. Individuals previously not on speaking terms restored their relationships; people made their confessions and were "saved"; even area storekeepers knew a revival meeting was going on, because people came in to pay

late accounts!

A visiting evangelist would stay at the home of the bishop, the minister, or sometimes the deacon. Ruth Wingert recalls many such visitors in her home or in the Henry Brechbill home. She also remembers a sermon by E.J. Swalm during a 1936 revival--the subject was tithing and left a lasting impression on her.

New Guilford people sometimes called one evangelist, Willie Myers, the "weeping prophet" of the Brethren in Christ Church. He wept with heavy emotion while preaching and used a handkerchief to wipe the many tears.

LOVE FEAST-COMMUNION-FEETWASHING

Love feast was a semi-annual (spring and fall) series of services for commemoration and fellowship, rotated among the Antrim, Montgomery, and Ringgold churches. The meetings started with a 10:00 a.m. Saturday preaching service, followed by a fellowship meal, and exhortation about self-examination for each believer regarding his or her spiritual condition. Ministers from other Brethren in Christ churches were invited to preach. Scripture texts included Ephesians 4, I Corinthians 11, and Matthew 18, with messages about unity and relationships.

The Saturday evening service included feetwashing and communion, with men and women seated separately. Members gathered in a circle at the front of the sanctuary, passing a basin or foot tub around. Two

members washed one another's feet, dried them with a long towel, and exchanged a "holy kiss." At another point in the service the "holy kiss" was again observed, this time with members passing it down the line.

Communion bread came in long strips. Before breaking off a piece which he handed to the person next to him, the participant said, "Beloved brother (or sister), this bread which we break, is it not the communion of the broken body of our Lord and Savior, Jesus Christ?" The other communicant responded, "Yes." Similarly. a common cup of grape juice passed from person to person. To the accompanying question "Beloved brother, this cup which we bless, is it not the communion of the shed blood of our Lord and Savior, Jesus Christ?" the reply came back, "Yes."

On Sunday morning the three district churches worshiped together and enjoyed a fellowship meal, concluding the love feast weekend.

LIBRARY

Although the 1946 district council minutes list a Library Fund of approximately $120, we don't know for what purpose it was used. In 1947 Mrs. John D.(Leah) Wingert generously donated $500 to start a library. The first library consisted of twenty-four books in a cabinet against the right rear wall of the white church. (The same cabinet currently hangs on the wall of Sunday School Room #4, off the main hall, lower level, across from the nursery). In addition to their own permanent

books, the members began to use a "traveling library," books passed among congregations as shared reading materials. Hannah and Ruth Wingert were the librarians both in the white church and for many years in the new brick church.

YOUNG PEOPLE'S PROGRAM

In the 1920's and 1930's, the Young People's Meeting was held in conjunction with the Sunday evening church service, before the evening sermon. Three young people would speak to the congregation on assigned topics. Hannah Wingert remembers the Christ's Crusaders young people's Sunday afternoon home meetings; they had singing, Bible study, and fellowship. In 1946 the New Guilford Sunday School donated ten dollars to a Young People's Board. The 1949 council minutes referred to the New Guilford Young People's Society, concerning the appointment of a youth teacher to entertain younger children during the Young People's Meetings. Ruth Wingert remembers helping with the children at the Five Forks church.

On some Sunday afternoons, a group of young people sang and presented programs at nursing homes such as the County Home (Franklin County Nursing Home), Piney Mountain Home, and the Pine's, a private nursing home that stood where Ponderosa is now. They also gave monthly programs at the jail, offering songs, testimonies, and a short sermon. Christmas caroling took them to nursing homes, to the hospital, and to

Mercersburg Academy to hear the carillon.

Other activities included group games, ball games, and weiner roasts. They wrote letters and sent gifts to young men serving as Conscientious Objectors in the Civilian Public Service camps. These camps were set up to allow young men who held a peace or non-resistant stance (as the Brethren in Christ did) to serve their country and fellowmen while military forces went to battle in World War II. The men in these camps, which existed from 1941-1947, constructed roads or buildings or worked in forestry; others worked in mental institutions, and still others in dairy testing. They received fifteen dollars a month from the churches they represented, some for two years. New Guilford youth gave CPS workers a warm welcome home.

New Guilford's CPS workers included:

Ernest Wingert, Marietta, Ohio; forest nursery; December 1942-May 1943

John Burkholder, Luray, Virginia; business manager and assistant director; 1944-1946

Solomon Wingert, Jr., Powellsville, Maryland; 1945

Avery Wingert, Powellsville, Maryland; 1945

Serving at a time after the CPS camps:

Wilbur Caufman, Wilmington, Delaware; Farnhurst Mental Hospital; ward attendant (including the criminally-insane ward); 1954-1956

THE SEWING CIRCLE

A district sewing circle, organized in 1938, was open to anyone interested in mission work, and supported itself through offerings from Antrim, Five Forks, and New Guilford. The fourteen or so ladies met four times a year in various homes, sewing on portable machines they had brought. (In 1940, each seamstress' time was valued at $1.50 a day or $.75 a half day!) The first box of clothing went to the Philadelphia Mission and included: sheets, pillowcases, a comforter, a nightgown, shirts, dresses, trousers, bloomers, and a boy's suit. An increasing number of seamstresses sewed for Brethren in Christ Missions, both in the U.S. and overseas, and for various orphanages and relief agencies. In 1940 clothing and bedding were sent through Mennonite Central Committee (MCC) for use in war relief work in Europe. By 1948 as many as twenty-eight gathered to sew, using ten machines.

In a desire to give help and support wherever needed, the sewing circle also canned huge quantities of donated fruit and produce for CPS camps, Messiah Home (now Messiah Village), and Messiah College.

THE SUNDAY SCHOOL

The Sunday School "arm of the church" had begun; it was in this time period that it grew and flourished, bringing changes and growth.

In 1907 Lewis Ausherman was the superintendent,

assisted by Levi Sollenberger. They held these positions until 1916 when Laban Wingert became superintendent, assisted by George Wingert Sr. A sampling of recorded offerings is:

1913 - $62.35
1916 - $13.10
1921 - $103.70

By 1923, attendance averaged 99 and offerings from April through December totaled $440.20. Twenty years later, in 1943, with Eber Hess as superintendent and Amos Brechbill as assistant, average attendance reached 104 with offerings totaling $1250.41.

At first, Sunday School was held during only six to nine months of the year. In 1926 it became a year-round program. Some of the teachers were Clara Brechbill Hess, Martha Hess Byers, Mary Hess, Mary Sollenberger, Frances Wingert, Catherine Brechbill, Katie Burkholder, Alvie Wingert, Harry Wiles, George W. Wingert, Laban Hess, Eber Hess, and Isaac Brechbill. Teachers were voted for by the members and later by the Sunday School Board.

Ruth Wingert has said, "When I was six years old, Clara Brechbill Hess was my teacher. When I was seven my mother died. My teacher was one of the first to come to the house. I will never forget her love and sympathy. She knew how to love and comfort by sewing, cooking, ironing, and anything else that needed to be done."

Children's classes sat on low benches in the men's and women's cloakrooms. Teachers used flannelgraph materials and large Bible pictures to illustrate the stories;

each child took home a small matching picture with the story printed on the back. For memorizing scripture children received red and blue tickets they could cash in at the local Christian bookstore. The Five-Star Certificate was a popular memory award, recording memorization of The Lord's Prayer, The Ten Commandments, The Books of the Bible, The Beatitudes, and Psalm 23.

Emma Wingert says, "Memory work was tops." Ruth Wingert says, "Nearly everyone was involved in memory work." Lewis Knepper remembers Sunday School Conventions where children would recite "pieces," such as one he memorized about Paul and Silas. In addition to the recitations, Ruth Wingert remembers the children's message that appealed to old and young alike.

Paul Sollenberger says of his childhood memories, "Sunday School was a great blessing to me, learning the Bible stories and much memory work. We were given small rewards, but the reward of knowing the scriptures is a great reward."

Adult men and women met in separate classes, from newlyweds to older adults, with one class only for all the men and one class for all the women. A young women's class, probably about 1948, had a secret pal program and held class parties in homes; on occasion they gave programs to jail inmates and nursing home residents.

To prepare adults for effective Sunday School ministry, the church held yearly Teacher Training Classes, once weekly for six consecutive weeks in winter. Each series of classes concluded with an exam

and closing exercise, complete with the presentation of diplomas. The closing program of Sunday evening, March 19, 1933, included:

"Benefits Derived From Teacher's Training"
Laban S. Hess
Recitation "The Lost Children on the Moor"
John Sollenberger
"The Master Teacher"
Alvah B. Wingert
Reading "Thou God Seeth Me"
Mary Wiles
Address Dr.A.W.Climenhaga

Hannah Wingert was one Sunday School teacher with far-reaching influence. Having taught Sunday School for at least twenty-five years, beginning at age eighteen, she recalls junior students such as Miriam Stern, Gerald Wingert, and Leroy Eberly, each of whom has served either in mission work or in a pastorate. Leroy remembers her as the teacher who inspired and encouraged him to memorize God's Word.

New Guilford's early Sunday School ministered primarily to children of the regular church families; very few community people attended. The mindset was "Let's keep this to our families; if we go out into the community, it will cause some problems in the church." (In 1989, Norman Sollenberger said, "Thank God we have some problems today--we've reached out.")[4]

The first attempt at outreach, held in 1950, was called The Forward Enlargement Campaign. (Denominational leaders promoted the program across

Fellowship after church

1950 Forward Enlargement Campaign

the brotherhood.) Lewis Knepper chaired the effort, whose theme was "Fishers of Men"; Alfred Burkholder was Sunday School Superintendent. For each visitor a silver fish was hung on a chart at the front of the church. Key supporters worked very hard; as one person remembers, "There was no lazy body around." Weekly letters of invitation and offers of transportation resulted in the attendance of community children, some of whom joined the church and are active adult members today.

In 1950 the average attendance was 125. As many as eleven classes squeezed into the little white church--four classes on each side of the main sanctuary, one in one cloakroom, two in the other cloakroom.

A NEW BUILDING PROJECT

Sunday School growth created a need for enlarged facilities, so the congregation established a building fund in 1945. The majority desire, expressed at a 1950 district meeting, was to expand the little white church. The lack of available land, however, made moving to a new site necessary.

Church leaders at this time (1950) were: Charlie Byers, overseer; Laban W. Wingert, district bishop; Charles Rife, pastor; Glenn Niswander, assistant pastor; Adam Knepper, Milton Wingert, Paul Sollenberger, deacons; and Harvey Sollenberger, deacon emeritus. Eber Hess chaired the building committee, with Paul Sollenberger as secretary and Adam Knepper (succeeded by Amos Brechbill in 1951) as treasurer.

In August 1950, pledges for the new church totaled $27,913; projected cost of the project was $45,000.

Bishop Laban Wingert owned an orchard located about one mile to the north, a plot of ground that he donated to the congregation. After visiting and examining the layouts of several churches, both in and out of the denomination, the building committee chose the 44' x 80' pattern of the Manheim Church of the Brethren as a model for New Guilford. At a congregational meeting, the people voted to slash eight feet from the length of the sanctuary. Looking back, one wonders if that decision showed a lack of vision.

Gathering at the new site on November 4, 1950, the congregation gave the honors of breaking ground to past trustees Isaac Brechbill and Willis Burkholder. A report in the Evangelical Visitor stated:

> In years gone by, the Lord has richly blessed the New Guilford congregation spiritually, financially, and also with children. A few years ago it was recognized that in the near future the Lord's house in which we worshipped would be too small to accommodate the growing Sunday School . . . Today the time has arrived when our Sunday School is much crowded and it is clearly seen that expansion is essential.[5]

Work began immediately and progressed rapidly, with church members donating 3200 hours of labor. The deep slope of the ground required eight to ten feet of fill,

1949 Cradle Roll
Left to right: Susan Ashway with Lloyd, Mary Knepper with Doreen, Anna Ruth Knepper with Dennis, Ruth Wingert with Lester, Mary Grace Burkholder with Goldie, and Mildred Burkholder with Linda

New brick church–1951

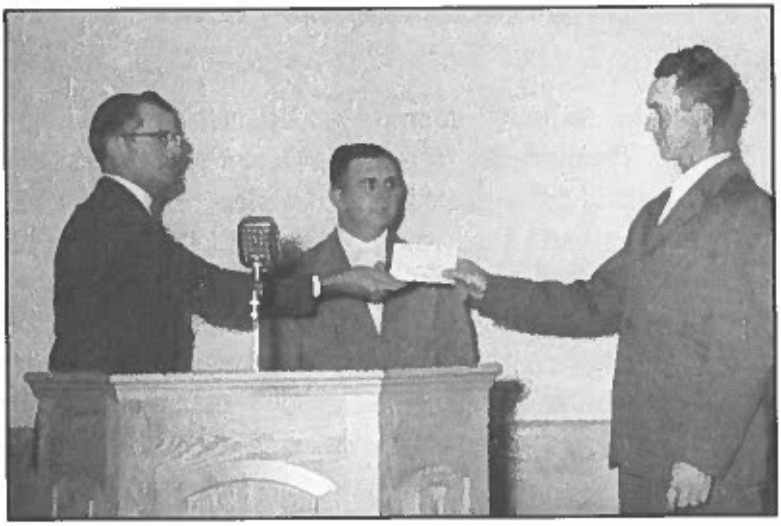
which the building committee obtained free for the hauling. Dumptrucks from Valley Quarries hauled 200 truckloads of fill to the site. The builders dug very wide footers and used huge rocks to decrease the amount of concrete needed.

The new building was completed in ten months at an approximate cost of $44,000, which was $1,000 less than the estimate. Dedication Sunday was September 30, 1951, and with that day's offering the church was debt-free. Later $1,000 was spent for shrubbery and for paving the parking lot.

The dedication bulletin reads:

> The vision for reaching the youth of our community has been carried as a soul burden for several years by some of our faithful members. God has rewarded these efforts in increased Sunday School enrollment. May this be a stepping stone to greater achievements for the cause of Christ.

Reportedly, a Penecostal church group in Berkley Springs, West Virginia bought the little white church building for $1,682.80, dismantled it, and rebuilt it on their property. Eber Hess traveled to see it at the new location.



Burning of debt-free note, Dedication Day, September 30, 1951
Left to right: Eber Hess, John Burkholder, and Raymond Wingert

Pastor Charles Rife 1951-1965

CHAPTER 4

Through Children's Ministries

(1951-1960)

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Jeremiah 29:11 (NIV)

CHURCH MEMBERSHIP

New Guilford District membership in 1952 totaled 212 people, as follows: New Guilford - 98, Antrim - 78, and Five Forks - 36. By 1953 New Guilford's membership had grown to 113. Over the next few years the figures fluctuated, with increases sometimes offset by deaths or by individuals' or families' leaving the area. At the end of 1960, 133 people held membership at New Guilford.

CUSTOMS, DRESS, APPEARANCE

The Brethren in Christ continued to emphasize brotherhood (evidenced by the custom of addressing

fellow members as "Brother" or "Sister"). At the same time their spreading contacts with non-Brethren in Christ through jobs in industry, through education, and through interchurch activities helped to move them away from previous restrictions of dress and appearance. New Guilford women and girls no longer wore cape dresses, but they still wore white net coverings, and in winter or for special occasions, black bonnets. Church members once called on two ladies who asked if they needed to "have their heads covered" to visit New Guilford. The callers assured them of a welcome without compliance to that practice.

A few men began wearing neckties. Church leaders relieved one Sunday School teacher of his boys' class when he began wearing a tie, but reinstated him one year later. Two women taught the class in the meantime.

Some married members started wearing wedding rings. One woman, after being asked, "Is it Miss or Mrs.?" decided that she needed a visible symbol of her marriage.

CONGREGATIONAL LEADERSHIP

The years 1951-53 brought some significant changes in denominational organization. New Guilford, Antrim, and Five Forks became independent congregations, each with its own pastor, its own treasury, and holding its own business meetings. Eventually the region became Allegheny Conference, of which Charlie Byers was Bishop.

Reverend Charles Rife was New Guilford's first pastor under the new system. He and his wife Carrie had four children: Betty Urey, Doris Meyers, Arlene Keener, and Charles Jr. They owned and lived in the house on the west side of the church. Pastor Rife worked for Bishop Laban Wingert on the farm in his younger days. Later he raised chickens, worked in the planing mill at East Fayetteville Elevator (present location of B & B Roofing), and did carpentry work on the side. For four years he preached as a licensed minister; in 1937 he was elected as a minister and was ordained. His ministerial service totaled thirty-two years.

As New Guilford's part-time pastor from 1951 to 1965, Reverend Rife at first received annual love offerings from the church--for example, $873 in 1957 and $877 in 1958. People apparently feared that salaried ministers would preach only what the congregation wanted to hear! In 1958 the church approved a salary of $375 a quarter, to be raised through a special offering and supplemented from the general church treasury as needed. Also approved was an average yearly increase of $500.

In July 1956 the congregation decided to follow the action of General Conference by preparing a budget for presentation at the next annual business meeting. In January 1957 a general church treasury combined the separate funds of the church into one, and numbered offering envelopes first became available.

EVENING VESPERS

To preserve the memory of New Guilford's original site, the congregation established the tradition of an annual vesper service at the old location. People brought lawn chairs and blankets for the July Sunday evening gathering. Loudspeakers enabled everyone to hear, even the occasional passersby who stopped their cars beside the road. It was a nice casual change of pace that continued for a number of years.

MUSIC

An early step toward musical instruments in New Guilford Church was the use of a record player for service preludes. Eber Hess, a forward-looking man of great vision and initiative, at one point donated $100 for purchasing an organ. His idea was still ahead of the times, however, and the money was returned to him! In 1954 the district council granted New Guilford permission for families to bring in musical instruments for weddings. Even so, when deacon Paul Sollenberger's daughter Jean was married in 1955, she chose to have a quartet (Mary, Ruth, and Paul Wingert, and John Burkholder) provide music, rather than to cause "hard feelings."

Then, at the 1957 business meeting, the congregation voted to approve the use of musical instruments in services. Eber recalled the rental of a piano for a Sunday School Rally Day, observing, probably with a slight grin,

"It didn't set too well with some of the brethren."

Pastor Rife placed his own piano in the church for his daughter Betty's wedding in June 1957. It remained for Vacation Bible School and several more weddings; in fact it remained in the church for three-and-a-half years. An organ fund, begun in 1959, carried a balance of $220 by January 1960, and $565.46 by January 1961, most of which came from Sunday School classes.

THE SEWING CIRCLE

In October 1951, the Sewing Circle, still a district group including New Guilford, Antrim, and Five Forks, started meeting at the new church. The twenty-seven ladies used twelve machines that day. They quilted one quilt, made four comforters, thirty-three dresses, fifteen bloomers, and eighteen towels, all relief donations. Materials cost $65.86, labor totaled $40.50 (@ $1.50 a person), and postage was $1.35; their total donation was valued at $107.71.

In the years following, the group did much sewing to benefit foreign missions, home missions, and Mennonite Central Committee relief. They continued supporting the canning project, in which hundreds of quarts of peaches were preserved for Messiah Home and Messiah College. They also sewed baby clothing and blankets for a local family whose members became active in the church and are serving with us at the present time.

In 1953 the ladies decided to have a covered dish dinner at each January meeting.

By invitation the sewing circle began meeting at the Walter Glasgow Sewing Center in 1954. Mr. Glasgow allowed them free use of all the machines they needed. To show appreciation, the ladies decided to bring to each meeting the gift of a "dressed duck or chicken" or an invitation to attend their covered dish meal. Mrs. Glasgow soon declined the offer of a gift every time, since her desire was simply to help in this way. The group decided to drop the gift idea and "hereafter patronize their place of business as much as possible."

January, 1958 marked the beginning of a separate New Guilford Sewing Circle that had its own officers and treasury. The group continued to meet at Glasgow's, sewing for relief and home missions, until late 1959, when the educational wing addition provided increased space for them to meet at the church.

July 1958 also marked the beginning of an annual day of helping with Mennonite Central Committee relief work in Ephrata, Pennsylvania. Those who went did such things as quilting, checking Christmas bundles (790 the first day), and packaging the bundles for shipping overseas. "The work was enjoyed by all and the Lord took care of us on the busy highways" was the note about that first day.

As a young girl whose mother was in the sewing circle, I went along on some of those trips; it was such fun to be part of the teamwork, checking bundles for the required items. At midday we found a good spot outside to enjoy our picnic lunches and take a welcome break from the work.

SUNDAY SCHOOL (PART I)

The time and the facilities were now right for all the growth the church could promote through Sunday School outreach. The Enlargement Campaign, sometimes called the Forward Contest, became an annual event held in October or November. Rally Day was usually the first Sunday of the month-long campaign; later, a celebration-type Rally Day also occurred in May. Average Sunday School attendance increased from 125 in 1950 to 252 in 1959, with some special highs along the way, such as one Rally Day that brought more than 300, or a Palm Sunday attendance of 333. At the latter service, each visitor and each person who gave the invitation received a live palm tree. Many years later Eber Hess told the story of a five-year-old girl who wanted to earn a palm tree. Wondering, "Who can I bring?", she finally invited a seventy-year-old man named Danny, and he came! Later Reverend Rife visited Danny at home and he accepted the Lord into his heart.

Yet another highlight of the Sunday School was the Sunday of the Silver Dollar Offering when $3179 was collected, all in silver dollars! It was so heavy, the ushers could hardly carry it. Reportedly, the money went to the bank in a wheelbarrow! That day's attendance was 321. During another Sunday service, Paul McBeth (Brethren in Christ Sunday School Director), known as "Mr. Sunday School," sent a live telegram.

Promotional brochures distributed in the community were part of the outreach, as was prayer. One day as

Eber Hess, Sunday School superintendent, drove by the church, he noticed assistant superintendent John Burkholder's "Wingerd's Bakery" truck in the parking lot. Curious, he stopped and found John in the church praying, a discovery that left a lasting impression on Eber.

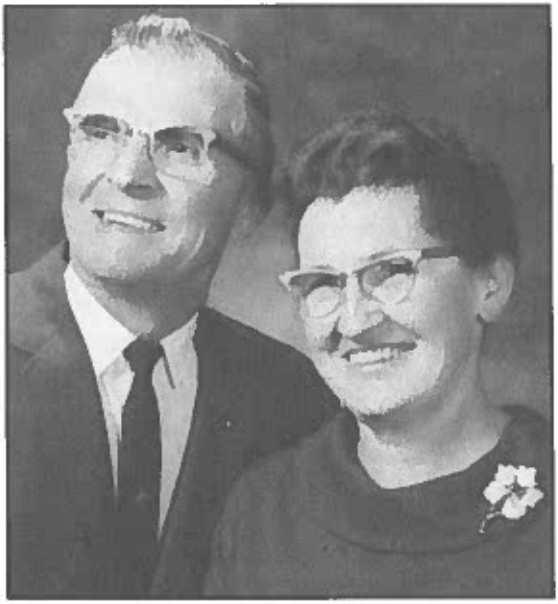
The church emphasized teacher education by organizing local training meetings and encouraging attendance at state and national conventions and rallies. Leaders also set perfect attendance at Sunday School as a goal, with allowances for sickness, visiting another Sunday School, or absence for emergency or the death of a family member. Each student who met the requirements received a certificate for the first year and a seal for each subsequent year of perfect attendance. Alfred Burkholder holds the record, with forty years of perfect attendance at Sunday School.

The fiftieth anniversary of the Sunday School at New Guilford was marked by a special observance on April 3, 1955. Present that Sunday were twenty-one members of the original 1905 Sunday School; these people filled various roles that day, from speaker to ushers.

In keeping with the church's community concern, Sunday School financial records show a 1957 donation toward services for Franklin County migrant workers.

Eber Hess, a chicken farmer in Duffield, was a strong supporter of the Sunday School program. He also served as trustee for twenty-four years and as treasurer from 1966-1979. He will be remembered as a "giver" and a man of vision. Eber and his wife Ruth had one

Fiftieth Anniversary of New Guilford Sunday School–1955



Eber and Ruth Hess

daughter, Betty. After Ruth's death, he married Doris Stern.

EDUCATIONAL WING BUILDING PROJECT

Because of continued growth in the Sunday School and the church, the congregation recognized the need for even larger facilities. At the 1956 business meeting, the people voted to start a building fund and to take one offering each quarter for the fund. Norman Sollenberger chaired the building committee, which studied the church's needs and, as a side study, the cost of building a nursery to the rear of the sanctuary. The latter carried a $5000 estimate and was later dropped. By February 1957 the building fund contained $1587.79, with pledges totaling $14,430; the estimate for the project was $55,000.

Also serving on the building committee were: Alfred Burkholder, secretary; Lewis Knepper, treasurer; John Burkholder, Eber Hess, John Knepper, John Sollenberger, Paul Sollenberger, and Laban N. Wingert.

The congregation approved the plans, held the groundbreaking on March 9, 1957, and began working immediately. Again, skilled church members donated many hours of labor, and work progressed rapidly.

The architect for the project was J. Richard Kohler and the contractor was R.W. Burkholder; the building materials were purchased from East Fayetteville Elevator. Electrical work was done by Hartman Rice and interior decorating work by Harry Brechbill.

Boys Sunday School class, Teachers: John Sollenberger and Nelson Wingert; Boys left to right: Don Wingert, Jay Hostetter, Charles Rife, Jr., Marlin Wingert, Konrad Oberholser, and Earl Sollenberger; Fourth from right: Lee Bigham; Second from right: Ken Bigham

1954 Nursery Group
Standing left to right: Susan Ashway with Phyllis, Anna Ruth Knepper with Cindy, Mary Knepper with Darrel, Anna Hess with Dean, Laban Wingert with Laverne, Beulah Haas, Mary Grace Burkholder with Leon; Seated left to right: Ellis twins, Sarah Wingert, and Ruth Wingert with Janice

The addition was a three-level building. The first level housed a large Fellowship Hall with built-in kitchen, coatracks, and rest rooms. The second level added a small sanctuary, called the Junior Auditorium, complete with stage and baptistry. To the rear of the auditorium was a room to be used as a library, and later as a resource room. Also on level two was a pastor's study. Level three added eight classrooms and two closets, with stairways in diagonal corners. The church began using the classrooms in January 1958 and the baptistry one month later. The Sunday School used the Junior Auditorium for the first time in September. Approximate cost of the project was $59,000. Dedication of the educational wing was Sunday, May 3, 1959. Pastor Rife stated in his annual report, "This building stands as a memorial to our many years of prayer and hard work in which we worked together for the cause of Christ."

The debt incurred with this building project was the largest New Guilford had yet taken on. A momentous note-burning ceremony on February 20, 1966 celebrated the liquidation of that debt.

SUNDAY SCHOOL (PART II)

Although the Sunday School program was for all ages, this time period was the beginning of the Junior Sunday School, under the able leadership of John and Ida Sollenberger.

Ida's marriage to John in 1937 brought her to New

Guilford. She could have been called Director of Children's Ministries, had such a position existed at that time. Ida's interest in working with children began when with a friend, Bertha Crider, she attended a Child Evangelism conference in New Jersey. There she felt inspired to become actively involved in children's work. She soon accepted a place on the local Child Evangelism Board and started one of the first Child Evangelism clubs in Franklin County.

Teaching a Sunday School class at New Guilford was Ida's first step toward becoming superintendent of the Junior Sunday School.

In September 1958 all the children began meeting in the new Junior Auditorium each Sunday morning before going to their separate classrooms. With its red velvet stage draperies, pulpit, and pews, the auditorium was the perfect place for Ida to teach the importance of quietness and reverence in the sanctuary. She planned and organized each session around a theme, and allowed and encouraged the children to participate as they were able, in scripture reading, group and special singing, playing the piano, ushering, and taking the offering.

Helping Ida in these openings were Jerry, the ventriloquist dummy; Happy, the monkey puppet; and the little yellow bird that flew over the platform bringing in his beak a paper that named the children with birthdays that week. Since Ida did not consider herself a singer, she sometimes made Jerry sing slightly off key and then playfully scolded him. She occasionally had people model costumes from other lands and cultures.

Educational wing addition 1957-1959

Vacation Bible School leaders
Left to right: Marie Wingert, Ida Sollenberger, Doris Meyers, and Paul Wingert

Then there was the African safari--with the children standing and doing the motions, Ida narrated the adventure of hiking through the tall grass, through the stream or over a bridge, hunting a lion. Oh, the fun and excitement she could create! Anyone who sat under her ministry for any period of time surely must remember the delight associated with being in those sessions and hearing stories from the Bible and about God's love for all children.

One day as Ida was visiting prospective Sunday School students in the community, a woman slammed the door in her face. But Ida gently persisted, and on another visit the same person allowed her into the home. A grandmother in another home responded by swinging the door wide open and saying, "Come in; there are three children here that ought to be in Sunday School." Ida had a lovely visit in the home, and the next morning the whole family was in Sunday School.

At the beginning of a new Sunday School year Ida used a "promotion train" to move the students to new classes. She asked class members to line up in a "train" she had made at the front of the sanctuary; then as everyone sang the "Gospel Train" or the "Hallelujah Train" song, those students walked to their new classes.

Children continued to receive certificates and seals for perfect attendance and memory work. Everyone, including adults, who attended Sunday School on Christmas Sunday received an orange; all children from Cradle Roll through junior high age went home with a box of candy as well.

In 1959 Ida wrote an article titled "Why Junior Sunday School?" for the *FORWARD* magazine published by the Brethren in Christ Commission on Sunday School. In it she promoted this ministry as a means for reaching our children for Christ. John and Ida's efforts to enlarge the Sunday School were rewarded when attendance reached 120-125 children. But Ida's involvement with children went beyond the Sunday morning auditorium or classroom. She held parties and class picnics at her home on Falling Spring Road. I also have the fond memory of the occasion when Ida treated her niece, Lois Wagner, Goldie Burkholder, and me to a day at Fantasyland, a children's park at Gettysburg. She and John (who himself taught Sunday School for about thirty years, beginning at age seventeen) also led the children's sessions at Roxbury Camp for seven years. Although they were not blessed with their own biological sons and daughters, their shared love and mission for children brought many blessings to all the little ones who sat under their ministries.

In May of 1959, under the leadership of Eber Hess and John Burkholder, the Sunday School Board approved a Sunday School picnic. This was held for all ages and was to become an annual tradition. Eventually, it was called a church picnic.

VACATION BIBLE SCHOOL

Vacation Bible School, a two-week summertime evening school begun at New Guilford in 1951, was

another ministry with which Ida Sollenberger's name later became nearly synonomous. For many years she served as superintendent, recruiting staff and organizing the school. At Ida's direction, the children "marched" into the sanctuary behind their teachers, singing "Following Jesus." After an opening session, they dispersed to individual classrooms for a Bible lesson and craft time. Bringing offering for a special project was an exciting contest between departments or between boys and girls, and the children followed the contest's progress with keen anticipation. As early as 1952, the VBS raised $177 for famine relief in India. Many other worthy causes benefited from VBS collections in the years that followed.

YOUTH AND FELLOWSHIP

In the fall of 1952, the New Guilford Church hosted the first annual district Youth Conference that consisted of four weekend sessions.

Claire Hostetter remembers the youth group games on Saturday nights at Pastor Rife's house. Sometimes they also met at Norman and Lois Sollenberger's or Sunday School teacher John Wiles' place to play softball.

BIBLE QUIZZING

The first Bible Quiz team on New Guilford's record was organized in 1959. A group of teens studied and memorized passages from a selected portion of scripture.

When competing, five quizzers lined up with consecutive numbers, seated next to the opponents' team. All listened closely to each question the quizmaster asked. The team member who stood up first (almost jumping off his or her chair) had the opportunity to finish the question and answer correctly; by doing so the quizzer won a designated number of points for the team. At the end of each twenty-question set, the team with the highest number of points was the winner.

The 1959 team consisted of Carl Knepper, Marlene Knepper, Karl Oberholser, Anna Mary Wiles, Ardith Wiles, Martha Wiles, and coach Myrtle Oberholser. That year, after competing against other church teams within the region, they became the Allegheny Conference winners.

First Bible Quiz team–1959
Left to right: Carl Knepper, Martha Wiles, Marlene Knepper, Anna Mary Wiles, and Ardith Wiles

Pastor Marlin and Anna Ruth Ressler 1965-1974

CHAPTER 5

Through a Time of Transition

(1961-1970)

"Upon this rock I will build my church; and all the powers of hell shall not prevail against it."

Matthew 16:18b (TLB)

MEMBERSHIP

In 1961 New Guilford had 141 members and ended the period with 173 in 1970.

CUSTOMS, DRESS, APPEARANCE

During the 1960s young women wore smaller coverings. Few wore their hair long or in a bun. Some replaced the traditional covering with a black or white lace "doily-type" chapel veil for worship services only. Today very few of either type are worn. The emphasis is now on the heart and the relationship of the individual

to God, not on outward appearance. Dress and personal appearance have become very much individual matters, no longer dictated by the church.

PASTORAL STAFF

Pastor Charles Rife resigned in 1965. Reverend Marlin Ressler, who had previously pastored the Sherman's Valley and Hollowell Brethren in Christ churches, began a pastoral term at New Guilford in July 1965. Initially he was part-time, receiving a yearly salary of $4205; gradually he moved into a full-time position by 1971. With his wife Anna Ruth and children Marlene and Danny, Pastor Ressler was the first to live in the new parsonage. He sang bass in the choir and on occasion he and Anna Ruth sang duets. By holding home Bible studies in a nearby trailer court, they brought people to church and to the Lord. During the nine years Pastor Ressler served New Guilford, he was a part-time school bus driver, an announcer for the "Gospel Tide Hour," and an avid hunter in his spare time.

SUNDAY SCHOOL

Average Sunday School attendance in the early 1960's remained about 240. Total yearly offerings ranged from $14,000 to $20,000. Norman Sollenberger, Eber Hess, Samuel Keller, and Laban Wingert gave leadership in the beginning of this period, during which some significant changes occurred. In 1967 a class was created

for newlyweds who wanted to be together in Sunday School, and was taught by Pastor Ressler and Laban Wingert. Next in 1969 was the momentous combination, for the first time, of the Men's and Women's Bible Classes. The new class was called the Senior Bible Class and was taught by Alfred Burkholder and Leda Starr. Then came the addition of three elective courses that offered adults more choices in the Sunday School curriculum.

A bus ministry had begun in 1959; during the 1960's it was quite active, bringing to Sunday School children and adults from the "Sand Bank" (Mt. Cydonia Road) and Black Gap Road areas. The drivers were Elmer Bigham, Wilbur Caufman, Ralph Guyer, Abner Knepper, and Ernest Wingert. Abner remembers that many of the children were unaccustomed to attending church, and sometimes were not ready when the bus stopped; the driver waited patiently if he saw them coming. With hopes that parents would start bringing and attending with their children, the church discontinued the route and sold the bus in late 1969.

VACATION BIBLE SCHOOL

VBS continued to be an annual, two-week event in late May-early June. Attendance each year averaged about 200. In 1967 a Youth and Adult Department was added. Of some interest is the average cost per pupil--$1.20 in 1963 and $1.15 in 1964. Of more interest is the record of twenty-seven decisions for Christ in 1964.

MUSIC

Having already established an organ fund, the congregation voted in January 1961 to return Pastor Rife's piano to his home and to purchase an organ as soon as the total funds were available in either cash or pledges. A committee visited other churches to see and hear their organs, finally selecting an Allan because its sound seemed nearest to that of a pipe organ. Installed at New Guilford in 1962, the organ cost $4400; a partial payment of $3429.51 had been made in 1961, and the balance was paid in 1962.

The acquisition of a church organ brought opposition even at that time. One of the older brethren approached Paul Sollenberger after a Sunday morning service, saying, "Idol worship!" When Paul asked what he meant, the ensuing conversation revealed that the man objected to the closing prayer-song played by the organist. He said, "Whoever heard of a piece of wood praying? It should be chopped up for firewood!" He also said of churches with pipe organs, "They should be poured full of concrete!"

After a piano was also acquired, the organ and piano were used together for worship services. Ruth Wingert served as head organist for six years; other organists were Lucy Burkholder, Don Wingert, and Janice Sollenberger. In time the congregation accepted the use of accordions, mouth organs (harmonicas), guitars, trumpets, and more, acknowledging that all instruments

Cherub Choir

can be used to honor God.

Paul Wingert, whom someone has called "Mr. Music," directed an adult choir and organized many music groups.

In 1963 the Cherub Choir, a children's group, was organized. Joyce Knepper directed the choir consisting of fourth and fifth graders until 1966. Lucy Burkholder accompanied them on the piano. Ruth Hess and Anna Ruth Knepper, with the help of the Sewing Circle, made red and white choir robes for the members.

PARSONAGE BUILDING PROJECT

After Pastor Rife (who owned his own home) announced his resignation, the congregation began considering plans to build a parsonage. The building committee solicited funds for the project, and the trustees had authorization to borrow up to $25,000 if necessary.

Mrs. Emma R. Wingert (widow of the late Bishop Laban) owned two long, narrow building lots on the east side of the church; one of them she donated and the other (60' X 200') she sold for $500. Parsonage plans from Henry Thrush cost $125. Glenn Garman, contractor, began the project with the excavation and footer work in March, and the parsonage was ready for the Ressler family in July 1965. The total project, including partial furnishings, cost $31,141; the amount borrowed from Valley National Bank was $20,700.

The church debt on the primary parsonage was liquidated in 1971. The church celebrated with a

note-burning ceremony on January 23, 1972.

YOUTH PROGRAM

After participating in Sunday night services, the Christ's Crusaders youth group often met in one another's homes to play games (Paul and Marie Wingert's house was a popular meeting place while Don and Rosanna lived at home). Lois and Norman Sollenberger were able youth leaders, becoming like a second mother and father to many young people over the years. They organized fun times such as hiking trips and summer camping trips (for as many as thirty youth). For the traditional Christmas Eve caroling, the youth traveled in frigid weather in the back of a huge canvas-covered truck to bring some seasonal cheer to church members and nursing home residents. Following a stop at the church for hot chocolate, refreshments, and some warmth, the group again piled onto the truck and went to Mercersburg Academy to hear the midnight carillon. What good memories I have of those times!

Pastor Ressler was youth group advisor in 1967 and 1968. The Christ's Crusaders name changed to Omegans in the late '60s, and in late 1970 the group received approval to meet separately at the same time as the adult Sunday night service.

Parsonage debt note-burning
Left to right: Alfred Burkholder, George Wingert, and John Wiles

1965 Bible Quiz team
Left to right: Coach Ardith Wiles, Diane Stoner, Norma Burkholder, Doreen Knepper, Joyce Sollenberger, Janice Sollenberger, and Rosanna Wingert

BIBLE QUIZZING

One year when General Conference met in Canada, Janice Sollenberger invited me to attend with her. After seeing quizzers in action there, we came home with enthusiasm for forming a team. We were both part of the 1964 team, along with Lee Byers, Betty Starr, Mary Starr, Rosanna Wingert, and coach Abigail Wingert. At the Allegheny Conference playoffs, New Guilford was runner-up to the Grantham team.

In 1965, New Guilford's team was made up of Norma Burkholder, Doreen Knepper, Janice Sollenberger, Joyce Sollenberger, Diane Stoner, and Rosanna Wingert, captain. Ardith Wiles, a former quizzer herself, coached. After competing in and winning the Allegheny Regional playoffs, the team was privileged to compete at General Conference, held in June in California. What a highlight of an experience! Pastor Charles Rife (soon to leave New Guilford) and Glenn Niswander drove us in their cars. We did some sightseeing along the way, and every night in the motel we practiced answering questions from the book of Matthew, which we knew so well.

The *Evangelical Visitor* reported on the competition this way:

> In a breathtaking finish which left the large crowd jammed into the Upland, California Church weak with excitement, the Cross Roads Quiz team became the National Champs for 1965, defeating

> the able New Guilford team from Allegheny Conference by the narrowest of margins, 145 to 140. The winning team represented the Atlantic Conference. New Guilford came to the finals undefeated; Cross Roads with one loss. When the latter took the first quiz, a second one was needed to determine the champion team. The double-elimination system was used in all the encounters, thus giving each team a chance to come back after a loss.[1]

The seven highest scorers in the General Conference competition (aside from those on the Cross Roads team) received special recognition. Named in this group were New Guilford's Doreen Knepper, Janice Sollenberger, and Rosanna Wingert. *The Evangelical Visitor* continued:

> Particular mention was made by many who observed the keen competition of the hard-fought matches, that the sportsmanship was on a high level. The young people not only showed unmistakable proof of their Bible knowledge, but gave solid evidence that they were applying it in their lives.[2]

Pastor Rife always seemed to enjoy the youth of the church. In his 1965 pastor's report he said that seeing the quiz team compete at General Conference was one of the highlights of pastoring this church.

Ardith Wiles again coached a quiz team in 1966. Its members were: Lee Byers, Linda Evans, Beverly Kauffman, Cynthia Knepper, Doreen Knepper, Lane Sollenberger, and Shirley Stoner.

SEWING CIRCLE

The Brethren in Christ churchwide organized the Women's Missions Sewing Auxiliary in 1961. New Guilford's members continued their ministry of helping people by sewing in the home church and by assisting in the annual relief packing at Ephrata. Thirty-one people made the Ephrata trip in 1965. The 1969 group took along layettes, Christmas bundles, fifty-three pounds of used clothing, and 640 pounds of homemade lye soap.

The members modeled generosity to people in need, some of whom were in faraway places (missionaries and people served by missions) while others were close to home (a family whose house was destroyed by fire). Some recipients were known by the church people while others were unknown. The Sewing Auxiliary gave all gifts in the loving Spirit of Christ.

Some of the minutes recorded the presence of junior girls; I was one of those. The ladies taught us liquid embroidery and made us feel important by letting us help in small ways such as serving refreshments.

Sewing Circle

Missionary couple, Pete and Mim Stern

MISSIONS

The Women's Missionary Prayer Circle, formed in the early 1950's, planned monthly evening programs to keep members informed and interested in mission work and to encourage prayer support for missionaries around the world. The congregation had special interest in Frank and Pat Kipe, Pete and Miriam Stern, Chester and Ruth Wingert, and Gerald and Lucille Wingert.

MEN'S FELLOWSHIP

A Men's Fellowship group organized in April 1963 and met for the first time at the Ranch restaurant with seventy-eight men and boys attending. At least fifteen of these men headed families that did not attend any Sunday School regularly. The group met again in October for a potluck meal in the church basement. Fifty men attended, but Pastor Rife reported this occasion as an even greater success when Edgar Stoner accepted the Lord as his Savior.

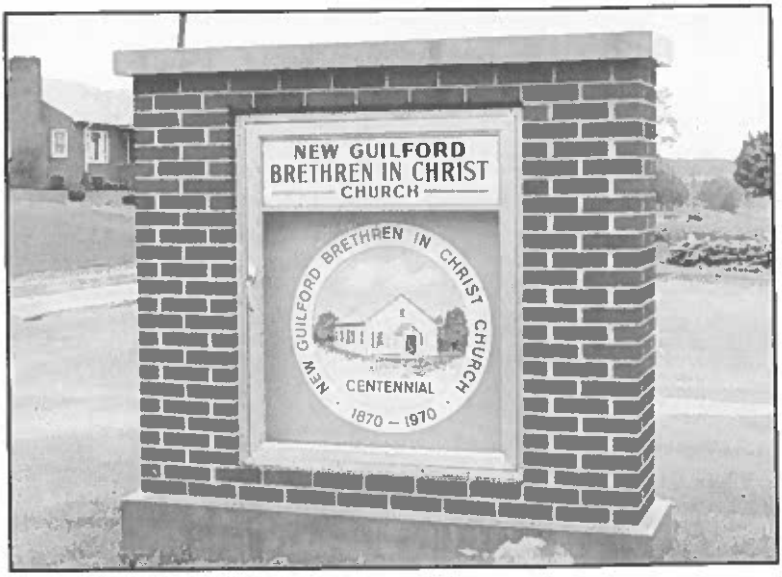
Apparently the Men's Fellowship was most active until 1973 and then again between 1981 and 1989.

ONE-HUNDRED-YEAR CELEBRATION

To celebrate the one-hundred-year anniversary of the New Guilford Church, the congregation held an afternoon meeting in Raymond Wingert's barn on August 29, 1970. Guest speaker Carlton Wittlinger noted that in

the early history of the church, people were so busy making history that they did not take time to write it down. He also noted that unity and relationships among members were of great importance in the early days of the Brethren in Christ.

The anniversary service included a praise and testimony time followed by an offering for missions. Bishop Henry Ginder spoke on "Cause For Praise," using Psalm 145 as background scripture. Special Centennial services also were held in the church from Wednesday evening, September 30, 1970, through Sunday, October 4, with Canadian Bishop E.J.Swalm as guest speaker. Activities included love feast and communion.



100-year anniversary sign

1970 Church Board
Seated left to right: Pastor Marlin Ressler, Paul Sollenberger, Lewis Knepper, and Eber Hess; Standing left to right: Abner Knepper, Laban Wingert, and Norman Sollenberger

CHAPTER 6

Through Advancement with Christ

(1971-1980)

"And now you have become living building-stones for God's use in building His house."

I Peter 2:5a (TLB)

MEMBERSHIP

Membership increased slightly in the 1970's, from 175 in 1971 to 212 by the end of 1980. Since records were now being kept for Sunday morning worship, we can observe a small increase in that average, from 151 (1974) to 177 (1980). In September 1980 the church adopted a new schedule of Sunday morning services: Worship 9:30 a.m.; Sunday School 10:30 a.m.; this change was believed to be partly responsible for the increase in worship attendance. 1979 -167; 1980 - 177; 1981 - 204. Sunday and Wednesday evening attendances also grew somewhat. In 1980 two open-forum church board meetings were held, one in May and one in November, in an effort to keep open communication between church leaders and other members. This practice continues today.

CHURCH LEADERSHIP-PASTORAL STAFF

Verle Brubaker, a ministerial student at Messiah College, served as assistant to Pastor Ressler from March to July 1971.

The position of pastor expanded into a full-time one in July 1971, when the church raised the annual salary to $6200. Marlin Ressler served until 1974. At a farewell event given by the church, the Women's Missionary Sewing Auxiliary (WMSA) presented a beautiful handmade quilt to Marlin, Anna Ruth and their children. The Resslers moved to Garrett, Indiana, to pastor the Christian Union Brethren in Christ Church.

After a diligent pastoral search, the church invited Reverend Maurice Bender to fill the position. During the summer of 1974, the church moved him and his family from Orlando, Florida where for eight years he had pastored the Holden Park Brethren in Christ Church. He and Eloise were installed in September 1974. They had three children: Pam, Rosalie, and Nathan.

In addition to church responsibilities, Pastor Bender taught in the Released Time Bible Program of Children's Bible Mission and helped to produce the "Gospel Tide Hour" radio program. In succeeding years he was active on many Brethren in Christ boards and committees as well as in National Religious Broadcasters activities.

Pastor Maurice Bender 1974-1987

Paul and Mary Sollenberger

Eloise served as librarian, church office secretary, Sunday School teacher, and ladies' Bible study leader.

By 1976, the pastor's salary had advanced to $7800.

Approval was granted in January 1976 for Terry Hoke, who had come to New Guilford as a teenager, to be recognized as a lay minister. One year later the church added to the budget $3000 to be applied for an Associate Pastor. In March 1977 Terry became the first person to fill that role. He directed the youth program, took part in leading the worship services, and assumed increasing responsibilities in the Christian Education Department. He and his wife Linda (Evans), had three children: Tara, Stephen, and Justin.

CHURCH LEADERSHIP-SUPPORT STAFF

Paul Sollenberger (born in 1911), at the time of this writing, is the current member of New Guilford with the longest membership. Having attended this church all but two years of his life, he was fourteen years old when he personally accepted the Lord, and was baptized in a stream on Lloyd Myers' farm. After holding many positions of leadership over the years, Paul is the archivist of this church (since 1987) and an invaluable resource for the compilation of this history. Paul and Mary served as deacon couple for 23 years (1950-1973). They are the parents of four children: Jean Sentz, Greta Groff, Earl, and Janice Stauffer.

When Paul Sollenberger resigned in 1973, church members elected Laban Wingert as deacon to serve a

five-year term. Norman Sollenberger was elected in 1975 to fill a newly established third deacon role, to serve along with Lewis Knepper and Laban Wingert.

Eber Hess continued as church treasurer, and in 1976 the church created an auxiliary role--financial secretary. Ida Bigham was the first to hold this position; Doris Hess accepted the job the following year. Completing thirteen years as treasurer, Eber resigned in 1979, and Harold Bauman succeeded him in 1980.

MUSIC

New Guilford's music program continued to expand. Paul Wingert, Paul Hostetter, Lane Sollenberger, and Anita Kipe served as choristers (or music leaders); Lucy Burkholder and Ruth Wingert as organists; and Norma Bigham and Denise Wingert as pianists. Paul Wingert, Don Wingert, and Norma Bigham served successive terms as adult choir director.

Norma, in fact, directed choirs on every age level. She recalls, from having directed the Cherub Choir, the reluctance with which some of the young boys wore the two-piece robes of white tops and red skirts (with red bows at the neck)! At its peak this choir consisted of thirty-eight children. She also directed a twenty-eight member teen choir called the Choralaires. The musical "Life" that they presented in 1972 introduced both contemporary Christian music and choreography to New Guilford. Linda Knepper also directed the Cherub Choir during this period.

SUNDAY SCHOOL

The age guidelines set for adult Sunday School classes in 1973 were:

Ages 25-30 - Young Ambassadors
31-40 - Christian Home Builders
41-55 - Christian Workers
56+ - Adult Bible Class

For several years the Sunday School staff was treated to a catered dinner in the fall.

Few major changes in the Sunday School happened during the 1970's. Rally Day was usually held in October. An annual picnic was held, first at Scotland Community Center and later at New Franklin Community Center. More elective classes for adults and youth were added. In 1979 the unified opening session was eliminated. Teachers now had a full hour of instruction time in their classrooms.

VACATION BIBLE SCHOOL

Flood waters caused the 1972 VBS to be shortened from five to four nights; the Thursday evening session was cancelled. Wednesday attendance of 181 dropped to 118 on Friday.

Some years VBS ran for two weeks, other years for five or eight nights. Average attendance ranged from 158 to 189. Tom Bouch, Darlene Gontz, Donna Helmer, Linda Hoke, Anita Kipe, Linda Knepper, and Goldie Oberholser provided leadership at different times.

1970's Youth quartet
Left to right: Laverne Wingert, Judy Gayman, Cheryl Wingert, and Leon Burkholder

1978 Church choir

CHILDREN'S CLUBS

New Guilford's Christian Service Brigade was organized in 1971 and Pioneer Girls in 1972. These two clubs were somewhat like Boy Scouts and Girl Scouts in that children worked to earn badges in various skills or areas of study. The emphasis was decidedly Christian, and the clubs met on Wednesday nights. Some names associated with these clubs over the years were Konrad and Goldie Oberholser, Wilbur and Bertha Caufman, Ed and Shirley Brechbill, Lee Bigham, Linda Hoke, and many others. In 1976 the Christian Service Brigade established a tradition that continues to the present--racing small pinewood cars. The annual Pinewood Derby became an anticipated and competitive event for many club members. The first Clubs Camps were held at Roxbury Campgrounds in the 1970's.

A Good News Club also met on Wednesday nights; three who taught (by yearly assignment) were Goldie Oberholser, Leon Burkholder, and Darlene Gontz.

YOUTH GROUP

Besides presenting the musical "Life," referred to earlier in this chapter, the Omegans held a Youth Banquet and Youth Day in 1972. In the following year, the youth group began meeting with the adults on the first and third Sunday nights and having their own separate meetings on the second and fourth Sundays. In September 1978, Omegan meetings were increased to

every Sunday night.

Fred and Doreen Rice became assistant directors in 1973. That year the officers were:

Gary Keller	President
Laverne Wingert	Vice President
Judy Gayman	Secretary
Wallace Mellott	Treasurer

The Omegans' average attendance was 30 members in 1974.

Fred and Doreen Rice became youth group directors in 1975; Lane and Judy Sollenberger were assistant directors.

ATHLETICS

In 1973 some money in the church treasury was earmarked for a trophy case, and Sunday School classes were encouraged to lend some financial support to New Guilford's athletic team.

The Brethren in Christ Basketball Tournament occurred annually at Messiah College. New Guilford sent many highly competitive and successful teams to that event over the years. Men's softball was another part of the athletic program. The team paid for the use of a field on the Fred Rice farm, and the money was raised first through an offering and later as part of the church budget.

An Athletic Committee, appointed in 1979, coordinated all sports activities. Early members were Lane Sollenberger, Sharon Smith, Art Guyer, Dennis

Knepper, Janice Wingert, and Dale Rice.

ADVANCEMENT WITH CHRIST CAMPAIGN

A "Study Committee of Church Plant Needs," formed early in 1975, reported to the church body in June that the sanctuary should be remodeled and a narthex added, with a handicap-access ramp if possible.

Since a new nursery was not to be included in the building project, the the existing nursery got a "face-lift" in 1976. New carpet was installed and Pam Bender painted a beautiful large wall mural.

In 1977, visions for "Advancing with Christ" led the church, under the leadership of Pastor Maurice Bender, to draw up a six-part plan of action. This plan included: hiring an associate pastor; purchasing land on the southwest side of the church for an additional parsonage; completing the sanctuary/narthex project; donating $20,000 to our "daughter church" in Petersburg, West Virginia; building a multi-purpose, fellowship/recreation building; and purchasing land for a ballfield near the church.

The Advancement Kickoff Dinner was held February 28, 1977, at the Lighthouse Restaurant. Two important parts of this dinner were the initiation of the Advancement Fund drive and the installation of Associate Pastor Terry Hoke.

Also in February 1977, the purchase of a property bordering Spring Road was concluded, but the second parsonage was not built until 1985.

The monetary gift to the Petersburg congregation helped them to buy and remodel a tavern, which became their first church building in 1979. Later, when that church was closed and property sold, Allegheny Conference Board of Evangelism and Church Planting received $45,000. The financial investment New Guilford had made in the "daughter church" would have a far-reaching influence beyond the Petersburg community.

When the next step of the plan was contemplated, the congregation was divided about which project to do first, the sanctuary/narthex or the multi-purpose building. After much discussion and deliberation, they reached a peaceful compromise in the Spirit of Christ. The sanctuary/narthex project would come first.

Raymond Wingert, a trustee, chaired the building committee; other members were Marilyn Wingert, secretary; Fred Rice, treasurer; Maurice Bender, Ed Brechbill, Lucy Burkholder, Paul Hostetter (trustee), Clifford Kaiser, Lois Martin, Norman Sollenberger, and George Wingert (trustee). After the groundbreaking on April 24, 1977, Eagle Construction Company began working. Charles Myers was building superintendent. Again, as in previous building projects, members donated many hours of labor.

The plan included the addition of six more pews (three on each side), a large narthex, a pastor's study, and a secretary's office. A much larger sewer system and a larger electrical system were installed, both adequate to serve the planned multi-purpose building of the future. During the remodeling, four more items were added to

the initial plan: new lights and new ceiling in the sanctuary, new colored-glass windows, and a more adequate sound system. The total cost of these items was almost $19,000. A large percentage of that figure was sponsored by Sunday School classes, individuals, and memorial contributions.

Dedication of the newly remodeled facilities took place on January 8, 1978. At that time Sunday School leaders were:

Darrel Knepper	Superintendent
Ken Kipe	Assistant Superintendent
Darlene Bouch	Junior Dept. Superintendent
Doreen Rice	Junior Dept. Assistant Superintendent

Worship leaders were:

Lane Sollenberger	Minister of Music
Lucy Burkholder	Organist
Norma Bigham	Choir Director

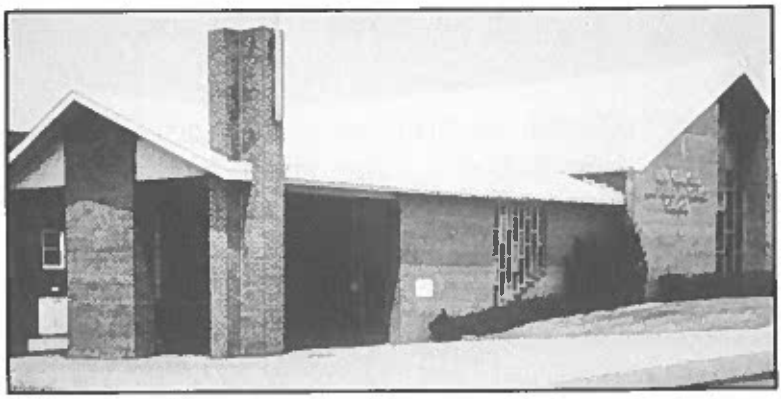
Special guests on the day of dedication were Reverend Gerald Wingert, morning worship speaker, Reverend and Mrs. Gerald Wingert, musicians, and Allegheny Conference Bishop Henry Ginder, who gave the afternoon dedicatory message.

The income and expenses for the project were handled by the Advancement Fund, which was not only a building fund, but also one that remained in existence to cover the other steps of the advancement plan. Fred E. Rice was treasurer of this fund, which was entirely separate from the general church treasury.

While the projected cost for the original project was

about $160,000, the final cost of the sanctuary/narthex project was $155,000. The initial fund drive had generated over $134,000 in cash and pledges to be paid over a three-year period, and the amount borrowed was $115,000. From March 1, 1977 till January 8, 1978, Advancement Fund giving totaled $51,083. By the end of 1978 the debt had been reduced to $97,481. The next year it was further lowered to $75,692. In 1979 the congregation operated a concession stand at the German Baptist Annual Meeting held at a nearby farm. This project took much planning, time, and effort, but it netted $10,000 for the Advancement Fund.

The sixth part of the advancement plan, buying land for a ballfield, has never been carried out.



1978 Narthex addition

Dr. Robert and Luanne Verno, Senior Pastor 1987-present

CHAPTER 7

Through Lay Ministry

(1980-1995)

"And in him you too are being built together . . ."
Ephesians 2:22a (NIV)

MEMBERSHIP

In 1981 205 persons held membership at New Guilford; at the end of 1987 the number had decreased to 175. In 1988 twenty-nine persons were baptized and forty new members were received. From that point membership has steadily increased up to the present time. On one December Sunday in 1994 twenty new members were added, bringing the membership total to 304 at the beginning of 1995.

PASTORAL STAFF

With Maurice Bender as Senior Pastor, New Guilford saw a number of changes in associate staff personnel. Terry Hoke served as Associate Pastor from 1977 to July 1981, and then left New Guilford to become

pastor of the Van Lear Brethren in Christ Church in Williamsport, Maryland.

On Terry's leaving, Kathy Wilkins, a former Florida parishioner of Pastor Bender's, came. Beginning on August 16, 1981, she worked part-time at the church as Youth Director and part-time at the Child Care Center. She lived in Earl and Gwen Sollenberger's home for a time, then moved into Janice Wingert's house in July 1982. Together Kathy and Janice used their home as a place of fellowship for the youth. In June 1984 Kathy married John Brubaker, and they moved to the Camp Hill area.

Next to come, in 1984, were Robert and Anita Zimmerman. Following his installation on May 24 at the All-Church Advancement Dinner, "Zimmie" served as Minister of Youth and Christian Education; his duties also included some preaching and general visitation. In August 1985 the Zimmermans left to attend Ashland Theological Seminary.

In July 1985, Russell Hepler came in the position of Associate Pastor. After being welcomed with a food shower, Russ, Linda, and their little boy, Daniel, lived in a rented house. In a short time they were able to move into the newly constructed second parsonage. Pastor Russ worked with the youth and the Wednesday night club program, and taught an adult Sunday School class. He served at New Guilford until September 1986.

Pastor Bender completed his nearly thirteen years of leadership at New Guilford in 1987, and after a farewell program, he and Eloise left to become pastoral couple at

the Iron Springs Brethren in Christ Church and to become the director of the "Gospel Tide Hour." He will always be remembered as a warm, compassionate "people person."

New Guilford's present Senior Pastor, Dr. Robert Verno, joined the congregation in August 1987. He and his wife Luanne, with daughters Jenny and Julie, had formerly pastored the Lakeview Community Brethren in Christ Church in Goodrich, Michigan, and the Fairview Brethren in Christ Church in Englewood, Ohio.

In September 1989 Christina Albright joined the staff. She was an enthusiastic worship leader and a friend and inspiration to many. After nearly three and one half years as a highly competent Pastor of Christian Education, she resigned her position. In January 1993, Chris, her husband Preston Owens, and their newborn daughter Katelyn, moved to the York, Pennsylvania area.

Shortly after Chris's leaving, two new associate pastors came in early 1993. Pastor Ed Boring from California (a former Air Force major), with his wife Wendy and children Brandee, Joe, and Summer, became Pastor of Worship and Children's Ministries. Pastor Larry Dillon (a former Youth for Christ staffer in Maryland), with his wife Cindy and children, Carly and Drew, became Pastor of Youth and Adult Ministries.

SERVICES

The church made a shift to two Sunday morning worship services on December 11, 1988. That format is

Christina Albright, Associate Pastor of Christian Education 1989-1992

Present pastoral team, left to right: Pastor Ed and Wendy Boring, Pastor Bob and Luanne Verno, and Pastor Larry and Cindy Dillon

an ongoing feature of church life. Worship attendance increased significantly after that change: 1988 - 225; 1989 - 281; 1990 - 313.

Because of the vision of some of our college students and their concern for unsaved classmates, a Saturday evening service was initiated in 1991. It was geared to the tastes and needs of young adults and was called "First Love." A year later this service was restructured as a small group.

In 1992 church leaders renamed the annual business meeting Annual Celebration. Beyond the usual matters of electing officers and delegates, approving the budget, and considering church board recommendations, this is designed to be an occasion where each member can hear about the dynamic movements and developments underway in the church. It also includes worship and fellowship time.

G-R-A-D-E CHANGES / LAY MINISTRY

In early 1986 one member attended a church growth seminar conducted by Dr. John Maxwell, pastor of a large and growing congregation in San Diego, California. That New Guilford member returned with much excitement and passed it to others, so later that year Pastor Bender, Leon Burkholder, Darrel Knepper, and Lane Sollenberger attended a similar seminar at Dr. Maxwell's church.

The seminars focused on the GRADE (Growth Resulting After Discipleship and Evangelism) program,

a model that was designed to help the pastor equip lay people to minister. The program contained four parts: the Abraham Prayer Ministry, the Barnabas Friendship Ministry, the Andrew Evangelism Ministry, and the Timothy Discipleship Ministry.

New Guilford's leaders wanted to see the church grow in numbers and maturity. They liked the GRADE model, and sent twenty attendees to a 1987 seminar in Allentown, Pennsylvania. Twenty more attended a seminar in Carlisle in 1988, and the church sent Pastor Verno to one in the summer of 1987, just before he moved to New Guilford.

The church implemented all four parts of the GRADE program, and they remain today with some modifications. The Abraham Prayer Ministry is a vital part of church life. It takes different forms: Wednesday evening meetings, quarterly all-church prayer nights, prayer breakfasts, twenty-four-hour prayer chains, a telephone chain, the Pastor's Prayer Partner program, and prayer during Sunday morning worship services.

The Barnabas team presently makes hospital and home calls. Its members are caring, compassionate people whose ministry is deeply appreciated. The Andrew team focuses on visitor follow-up.

The Timothy Discipleship Ministry has several facets. It offers one-on-one Bible studies and discipling for new believers; sixteen people received this training in 1994. The Discipleship Training group course is an intensive thirty-six-week program. It has proved to be a most effective way of bringing serious-minded believers

to spiritual maturity and preparing them for leadership in the church. Eighteen persons completed the 1994 course, and twenty-six are currently enrolled, along with eight persons in an Advanced Discipleship Training program.

SUPPORT LEADERSHIP

Lewis and Mary Knepper completed twenty years of deacon service in 1979 and received a plaque in appreciation.

Dennis Wenger served as church treasurer from 1984 to 1987. Doris Hess succeeded him and still holds this unpaid position.

The Board of Stewardship formed and began its work in the fall of 1988, sponsoring Stewardship Month and collecting commitment cards from the congregation.

As New Guilford grew in numbers, Pastor Verno noted increasing difficulty in making personal contact with every family in the church. In June 1988 he set in motion a Lay Shepherd program as a means of providing pastoral care and attention to everyone. In 1989 thirteen couples served as Lay Shepherds: five deacon couples, plus Ron and Linda Kaiser, Sam and Joan Keller, Lewis and Mary Knepper, Don and Verna Martin, Konrad and Goldie Oberholser, Lester and Judy Wingert, Marlin and Marilyn Wingert, and Raymond and Ruth Wingert. These shepherds sought to maintain monthly contact with their assigned families and tried to look after them by routine visitation and by special care in times of crisis, hospitalization, or need. By early 1990 coordination and

Lewis and Mary Knepper

Present Deacon Board members with spouses. Left to right: Darrel and Peggy Knepper, Anita Kipe, Shirley Byers, Don and Verna Martin, Mike John, Doreen and Fred Rice (Ken Kipe, Preston Byers, and Ruth John not pictured)

guidance of these efforts were placed in the hands of Norman and Lois Sollenberger and Lewis and Mary Knepper. Periodic training sessions provided further help to Lay Shepherds. A sample of the scope of their ministry comes from the 1991 report: 416 home calls, 150 hospital visits, and 317 personal contacts. Currently the program still functions with each Lay Shepherd couple or individual assigned to a particular Sunday School class.

The deacon board added an additional person in 1992, making a current total of six. This board meets regularly with the senior pastor to discuss both current issues facing the church and financial needs within the church or community. The deacons together decide how benevolent monies will be distributed. Since many community requests are referred to the Salvation Army, the deacon fund has for several years contributed to that organization.

Deacons' responsibilities continue to include preparation for communion and baptism and interviews with prospective members.

WOMEN IN LEADERSHIP

Although, for many years, women had held important positions in many ministries at New Guilford, the 1980's and 1990's brought some "firsts." Kathy Wilkins was the first hired female Youth Director (1981), Christina Albright (1989) the first female Associate Pastor (bringing messages from the pulpit),

and Peggy Knepper the first female to serve on the deacon board (1993).

CHRISTIAN EDUCATION DEPARTMENT

A Board of Christian Education was established in 1980. It included the Associate Pastor (chairman), Sunday School superintendents and assistants, club leaders, and three elected members. This board coordinated activities and held responsibility for personnel and programs within the department.

After June 1980, the Sunday School superintendent was appointed by the church board and the remaining officers by the Board of Christian Education. Officers at that time were:

Fred Rice	Adult Superintendent
Marlin Wingert	Assistant
Mary Noyes	Junior Superintendent
Tina Horst	Assistant

Teacher training, through the Susquehanna Valley Christian Education Association, was available each fall at Messiah College. Teachers were encouraged to attend; 1990 records show that thirty-two people went that year.

"Walk Thru the Bible" seminars were held at New Guilford in 1989 and 1990. These are one-day workshops that put major events of the Bible into capsule form to be remembered easily.

In 1993 the Christian Education Department was restructured to become Children's Ministries, Youth Ministries, and Adult Ministries.

SUNDAY SCHOOL

Average Sunday School attendance has increased from 188 in 1980 to 266 in 1994, with fluctuation along the way and a peak average of 294 in 1991. During the summer of 1988 a contest was held as an incentive for higher attendance. The Christian Servants class won a trip to Washington, D.C., and the Third and Fourth Grade class won a trip to Hershey Park.

By 1990, under the leadership of Pastor Chris and Sunday School Director Fred Rice, Sunday School was a vibrant and growing part of New Guilford. Typically, about ninety-three percent of church people could be found in Sunday School each week. Increased numbers created greater demand for classroom space; a temporary solution was a divider system in the gym that made space for seven adult classes.

Some record-breaking Sunday School attendances were: 332 on Celebration Sunday in March, 1990 (332 colored balloons were released outside the church); 349 on December 16, 1990; 405 on Sunday School Extravaganza day in March 1991.

Under the Board of Missions and Social Concerns, the congregation designated some of its missions giving to six specific missionary families. Six adult Sunday School classes consented in 1990 to "adopt" one family each, by writing letters, sending gifts, and so forth.

The 1994 Sunday School began two new classes. One was the Special Needs class for children. Another was a Teen New Members class, taught by Pastor Larry;

nineteen teens completed class requirements and twelve of them joined the church.

CLUBS

Names associated with club leadership in the 1980's and early 1990's are: Shirley Brechbill, Wilbur and Bertha Caufman, Betty Crawford, LouAnn Eyler, Terry and Darlene Gontz, Martin Krone, Konrad and Goldie Oberholser, and Ron Wise.

Annual clubs camp on a June weekend at the Christian Retreat Center became a tradition, always well staffed by interested and enthusiastic adults. Many times the adults sensed a real spirit of teamwork among themselves and enjoyed the weekend nearly as much as the children did. More than 100 children and staff attended the 1989 camp; many parents joined the group for the Saturday evening chicken barbecue. In 1990 ninety-two children and thirty-three adults participated. A typical staff included: Wally Ritchey and Bertha Caufman, cooks; Konrad Oberholser, chicken barbecue chef; Susan Keller and Doreen Rice, camp nurses; plus many counselors and Bible and activities leaders.

In 1990 the entire club program began operating under the name of Pioneer Clubs, with the divisions of Pioneer Boys and Pioneer Girls.

VACATION BIBLE SCHOOL

The VBS five-night sessions of this period had

average attendances ranging from 108 to 188. The following persons provided leadership, some as co-directors, others individually: Shirley Brechbill, Debbie Caufman, Darlene Gontz, Debbie Guyer, Peggy Knepper, Goldie Oberholser, Doreen Rice, Becky Wenger, Pastor Bob Zimmerman, Pastor Chris, and Pastor Ed. As a first in 1994 no VBS was held because the preceeding winter had been severe and the school year had been extended.

VIETNAMESE FAMILY

Discussion began in August 1979 on the idea of sponsoring a Vietnamese refugee family. Norman Sollenberger and Lewis and Mary Knepper were involved in planning. First to come was the Nyg family, who moved to California soon after their arrival.

The Tuyen Hang family arrived in April 1980 and moved into an apartment in Chambersburg. Tuyen and Nam had four daughters--Ly, Loan, Thuy, and Dai (two boys were born later). Lois Martin and Doreen Rice helped to teach "English As a Second Language." The children enrolled in local public schools and adapted very well to the new culture and language.

On January 1, 1981, when an apartment building fire forced the Hang family to evacuate their second-floor home, they lived temporarily with Fred and Doreen Rice and family in their farmhouse near Duffield. For the entire month of January, both families shared a cross-cultural experience they will always remember.

The church family supported them with love and gifts of food. The Hangs soon rented another apartment and very quickly became self-supporting. In 1991 deacon fund money helped Tuyen to bring his mother and sister to the United States. Part of the amount was a loan that Tuyen repaid; part was a gift.

LIBRARY

Succeeding Eloise Bender in 1987, Joanne Wingert has ably directed the use of the library and continues at this time. In 1988 alone, church members checked out a total of 736 books. Up-to-date resources have been continually added for children, youth, and adults. Along with our culture's shift from printed media to video, there has been an increase in video resources.

MUSIC

Marilyn Wingert's appointment as director of Kids' Khoir in March 1981 introduced a new "era" of children's music at New Guilford. Marilyn tackled the challenge of presenting musicals that used props (excellent ones done creatively by Joyce Mellott), stage movements and simple choreography, and orchestrated accompaniment tracks. The Kids' Praise! musicals, with Psalty the Singing Songbook (typically played by Ken Kipe or Darrel Knepper), were popular choices, and Marilyn, assisted by Sandy Kaiser, Denise Lehman, and Vicki Ritchey, directed many of them. In July 1990, the

Kid's Khoir, by special invitation, sang at General Conference held at Messiah College; this delightful and talented group represented New Guilford well. Under the direction of Denise Lehman, Dawn Noyes, and Judy Sollenberger, the annual Kid's Khoir musicals have continued to be church highlights. Other musicals have included "O Me! O My! Nehemiah!", "GT and the Halo Express," and a Christmas musical entitled "I Wish You Jesus."

At various times throughout these years a teen choir has existed, directed in turn by Norma Bigham, JoAnn Pierce, Vicki Ritchey, Pastor Chris, Anita Kipe, and Pastor Ed.

An orchestra and various vocal groups have also enriched the music offerings during this period.

Lucy Burkholder became Minister of Music in September 1985. Serving in that capacity until 1993, she scheduled special music and musical events along with being primary organist. Paul Hannegan and Norma Bigham shared the direction of the adult choir, which eventually became a ladies' group named Covenant Choir. In 1988 Paul directed a mixed adult choir in the resurrection celebration "I AM." It used both music and drama to portray the events surrounding Christ's crucifixion, death, and resurrection, and was a moving and memorable production.

In 1992 the congregation began using more contemporary praise choruses in Sunday morning worship services. A community-oriented talent contest was held and the world-famous Continental Singers were

hosted.

A congregational goal for 1993 was to learn more contemporary praise music. Under Pastor Ed Boring's leadership in that year the worshipers, while singing nearly ninety different hymns, learned thirty new "praise songs" as well. The following year brought expanded keyboard accompaniment to enhance worship.

In 1994 the church hosted three major itinerant music/drama groups: Covenant Players, Toymaker's Dream, and the Continental Singers. For Christmas, Pastor Ed directed about fifty people in the moving musical and dramatic production "From Heaven's Throne."

WATER WHEEL CHILD CARE CENTER

Late in 1980 the owner of a restaurant at the corner of Lincoln Way East and Spring Valley Road approached the church leaders with an offer to sell the property to a non-profit organization. Since this was to be a tax write-off for the seller, the offer was good only until December 31. A special church business meeting was held December 23. Eighty percent of the eighty voters gave approval. The church obtained the property for the purchase price of $110,000; the first five years of ownership were to be payment-free. Financing arrangements would need to be made by December 31, 1985. By that time, $23,500 in cash was available; the remainder was borrowed.

The plan was to operate a day care center at the

Lincoln Way property. The name chosen was Water Wheel Ministries (because of the huge water wheel at the front of the building); a few years later it changed to Water Wheel Child Care Center. Marilyn Wingert chaired the first board of directors, comprised entirely of New Guilford people.

After some remodeling and the installation of fire doors with electromagnets, the Child Care Center opened in September 1981. It offered day care for pre-schoolers, eighteen months to five years of age, nursery school, and kindergarten. The primary aim was to provide care in a warm Christian environment in which each child was respected and appreciated as a unique individual.

The center was licensed for about seventy-five children. At the peak of its operation, about one hundred children were enrolled (some full-time, some part-time), with an equivalence of sixty to sixty-five full-time.

By 1983, increased enrollment made more remodeling necessary. Ernest Wingert and Raymond Wingert gave many hours to this project. The old kitchen was turned into a large classroom and a new kitchen was installed in an adjoining storage room.

More changes were made in 1984 to provide for the kindergarten program, until all existing space was being utilized, with a total of five classrooms.

During the summer of 1985 the program was expanded to include school children from kindergarten through age nine. In the fall of 1986 ten children of migrant workers were receiving day care in the church Fellowship Hall because of crowding in the other

building. Lewis Knepper directed another remodeling project that added a room on the second level of the center, plus some other changes.

The children had many opportunities for learning and play, both indoors and outdoors. The teachers took them on many field trips to: a library, a radio station, an airport, a fitness center, a miniature horse farm, a museum, a nursing home, a swimming pool and many others. One time a bee swarm found a bush in front of the building. The children were able to watch as the "bee man" lured the insects into a box.

The children learned the value of prayer before meals. One parent shared, "Every time we sit to eat, our little girl reminds us to say grace. At our family's Thanksgiving meal, the adults were about to eat when our daughter reminded us to pray first. Thanks for teaching this to my child." The Christmas program was especially influential because of the great attendance and video-taping done by the parents. "Behind the scenes" of child care, staff members prayed for children's parents and their marriages.

Many, many New Guilford people volunteered hundreds and hundreds of hours for the center, doing such things as remodeling and maintenance work, cleaning, bookkeeping, preparing snacks, plowing snow in winter, mowing grass in summer, and probably more. In Peggy Knepper's words, "As they did those things for the children, they surely did them for Jesus!"

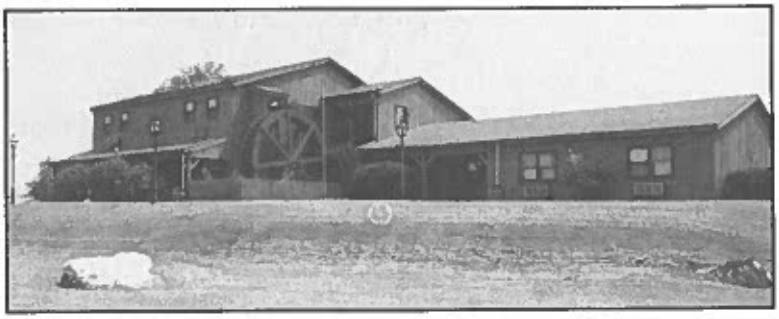
While some of the center's teachers and other staff were New Guilford people, the Water Wheel's directors

all came from outside the church (except Kathy Wilkins, who served as interim director for a time): Jean Rhoden, Julie Boyer, Sharon Kuhns, and Sylvia Martin. A bookkeeper/secretary (Goldie Oberholser) and a computer system were added in 1988. The board of directors was chaired at different times by Marilyn Wingert, Laban Wingert, Terry McKee, and Debra Guyer. Becky Wenger served as board secretary from 1983-1986.

By the end of summer, 1988, declining enrollment seemed to indicate decreased community need for child care. A financial crisis forced the closing of the Water Wheel Child Care Center at the end of September 1989. The center had been in operation for eight years, and the decision to close was a difficult and painful one.

ADVANCEMENT WITH CHRIST (CONTINUED)

In May 1983 a special congregational business meeting was held. A ballot vote unanimously favored the church rather than the Water Wheel property as the site for a multi-purpose building. Later that year, a building committee, chaired by Lane Sollenberger, began working on plans for this phase of the Advancement Program. Other committee members were: Darlene Gontz, secretary; Fred Rice, treasurer; Leon Burkholder, Lewis Knepper, Verna Martin, Terry McKee, and Maurice Bender (pastor). At the church Advancement Dinner on May 24, 1984, the committee presented plans and initiated the fund drive, which was to raise $150,000



Water Wheel Child Care Center

Norman and Lois Sollenberger

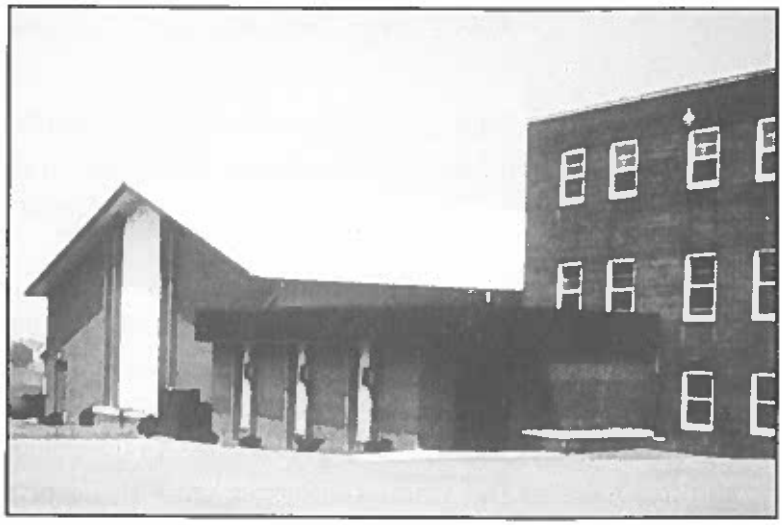
over three years. The congregation already had specified that $60,000 be in hand before construction began on the $250,000 project. Norman Sollenberger was General Chairman of the fund drive.

Norman and Lois Sollenberger had five children: Allen, Anne Rife, Joyce Raser, Lane, and Lynn. Norman held many roles in lay leadership among which were youth leader, Sunday School teacher, trustee, and deacon for sixteen years; he was strongly devoted to the church and had a warm and guiding influence until his death in 1992. Pastor Verno referred to him as a "giant among us." He witnessed six building projects at New Guilford. A dairy farmer, he was also active in leadership in agricultural organizations.

March 31, 1985 (Palm Sunday) was the groundbreaking for the new project. Darlene Gontz, building committee secretary, presented the shovel, and ground was turned over by the following:

Amos Brechbill - oldest member
Verna Martin - Women's Service Organization
Janice Wingert - athletic committee
Knorad Oberholser - club program
Michelle Smith - youth
Everyone present - representing our unity and oneness in the Lord and in this project

Centura Associates managed the construction. The prime contractors were Rockwell Construction and Hull's Electric. This project added a large gym/multi-purpose room, large kitchen, rest rooms, lobby, storage areas, and one ramp entrance. The old kitchen became part of



1985 Multi-purpose building

Present stewardship chairman Don Martin and church treasurer Doris Hess

the Fellowship Hall.

Dedication weekend was November 2-3, 1985. The new building was the setting for a Saturday evening dinner concert catered by Savoy Catering and featuring singer Dave Boyer. Mr. Boyer also sang in the Sunday morning worship service. Bishop Frank Kipe led the dedication on Sunday afternoon. The Sunday evening service began a week of revival services with Reverend and Mrs. Charles Norman from Herington, Kansas.

FINANCIAL STATUS

At the end of 1980 the church debt was $ 62,315. In the succeeding years it was reduced as follows:

1981	$ 53,789.
1982	$ 37,161.
1983	$ 3,323.
1984	$ -0- !

Pastor Bender stated in a letter to members,

> . . .just seven years after we remodeled and built the narthex, we paid the entire debt. The faith of the New Guilford members was again evident in 1984 as they committed $210,000 to the multi-ministries building.[1]

Then, by 1986, with the project of the long-awaited multi-purpose building, the church again acquired a debt, $260,700. That debt was paid in the following manner:

1987	$229,200

1988	$207,000
1989	$153,000
1990	$ 89,069
1991	$ 28,442
1992	$ -0- !

Some very large offerings were given in an effort to retire the debt.

Dec. '89 - $36,000
Dec. '90 - $43,643
Dec. '91 - $37,841

By 1992, after the Water Wheel property was sold, the church was able to place $250,000 into savings (a new Advancement Fund) to be used for future expansion. On May 3, 1992, New Guilford celebrated its debt-free status.

BUILDING PROJECTS

Several other building projects happened in the mid-1980's. In 1984, the baptistry was moved from the Junior Auditorium to its present location at the front of the sanctuary. The stage was taken out and the area made into five rooms, four of which are used as classrooms and one as a resource room. The daughter church in Petersburg, West Virginia received the pews from the Junior Auditorium.

New Guilford people cooperated in the construction of two houses in 1985. The first was a new house for Mary Noyes and family. She arranged the financing, Leon Burkholder directed the building process, and

Norman Sollenberger coordinated volunteer labor. Then came the second parsonage, which was built with no noticeable increase in the church budget. Pastor Bender stated

> The Lord confirmed this move by giving us a $5000 unsolicited pledge for this project. This was given by a couple the Lord spoke to about this need. They had planned a trip to Hawaii but felt this was the place to give that money and more.[2]

The parsonage plan was for a split-level house 28' X 46', with brick on all sides to floor level. It would have three bedrooms, a family room, and a two-car garage. A road to the parking lot was included. Projected cost was $35,000 to be financed by a $30,000 loan and the $5000 gift.

Don Martin did much of the planning in the early stages of building and coordinated the volunteer labor that was used on all but specialty items. Leon Burkholder directed the construction. After the foundation and footers were completed, a house-raising was scheduled. On Saturday, September 7, 1985, thirty men worked together to get the house under roof by day's end. Four ladies served lunch to the volunteers. Paul Hannegan was in charge of the wiring and Lee Bigham was in charge of the siding. After the initial house-raising, several men worked evenings on the house. Pastor Russ Hepler reported that he had worked on the new parsonage

300-400 hours that fall. The parsonage was dedicated on April 20, 1986, with a potluck noon meal following.

An idea for helping to reduce the church debt originated with Bob Crabb in 1988. He talked with Leon Burkholder about building a house with volunteer labor (many men in the church were in the building trade) and selling it, with the proceeds going to the church. Probably the time was not right; the idea was put on hold. Then in the fall of 1990, Leon approached the owner of a housing subdivision, and asked him if he ever thought of donating a particular hillside lot to the church, because a house would look nice there and he could use it as a tax write-off. By Christmastime Leon had heard nothing more, and only one day remained to record the deed. He contacted the owner and asked him again about donating the lot. The owner said his accountant had given him the go-ahead, but he needed an appraisal.

Early the next day, the day before Christmas, an appraiser was at the lot. That afternoon, Leon went to the courthouse to have the deed recorded. The transaction cost the church nothing. The lot was appraised at $18,000.

Work began on the house in 1991. After the foundation was completed, men from the church did the rough framing and had the house under roof in two days' time. Church volunteers gave hundreds of hours to the project, and when needed, subcontractors were hired. Church ladies chose the colors for the carpets and drapes and cleaned the house before it was put on the market. The house had a full basement, three levels, a deck off

the first level, a family room with a large eating area, and a two-car garage. It sold in early 1992 at a profit of more than $53,000, which eliminated the church debt acquired with the multi-purpose building.[3]

In 1994, the church approved plans for a building project that would make the church accessible to handicapped people. Jeff Smith chaired the building committee comprised of Larry Dillon, Linda Hoke, Ruth John, Ron Kaiser, and Lane Sollenberger. With a projected cost of about $250,000, priorities with this project were a ramp and an elevator. These additions allow access to the sanctuary, classrooms, multi-purpose building, and rest rooms. Also included are administrative and secretarial offices, conference room, and classrooms. The project was started in fall 1994 with Rockwell Construction, general contractor. As with many previous building projects, church members have donated time and labor. Completion and dedication are scheduled for March 1995.

Other recent improvements were the installation of air-conditioning in the sanctuary and nursery, upgraded parking lot lighting, and an upgraded alarm system.

YOUTH PROGRAM (Part I)

With Terry Hoke's leadership the Omegans held a car wash in 1980 as a fundraiser that netted more than $1000. It was divided between the World Hunger Fund and the church (for fire doors on the educational building). They also participated in Youth Week,

swimming at Howard Johnson's and attending a banquet where Laverne Wingert challenged the youth to live up to God's plan for them. An average of eighteen teens attended youth activity times and Bible studies. Dennis and Barb Harne assisted Terry Hoke in youth work.

Kathy Wilkins became Youth Director in 1981. Under her guidance, a "Christian Clown Ministry" gave the youth new opportunities to serve, to cheer, and to care for others. They took this ministry to nursing homes, the Chambersburg Hospital, and homes of church members who were ill.

By recommendation of the youth directors, in 1983 the church gave responsible young people opportunities to serve on the following boards and committees: Board of Christian Education, Sunday Night Planning Committee, Library Committee, Music Committee, Athletic Committee, WWCCC Board, and the Trustee Board.

Kathy's assistants or advisors at various times were John and Trudy Stoner, Janice Wingert, Ken and Anita Kipe, Lee and Norma Bigham, and Tim and Joan Cave. By 1983 average attendance at youth meetings and activities was around thirty.

TO AFRICA WITH LOVE

Ken and Anita Kipe, as youth leaders, planned a special African trip for the summer of 1989. They felt that visiting another culture (in this case, the place where Ken grew up with his missionary parents, Frank and Pat

Associate Pastor Parsonage 1985

1989 Youth tour group to Africa
Row 1 Left to right: Jesse and Joanne Stoner, Anita and Ken Kipe
Row 2: Heidi Wingert, Kelly Kaiser, Holly Wingert, Jodi Stoner
Row 3: Ryan Bigham, Donnie Martin, Mike Smith, Troy Byers, Shawn Brechbill, and Chris Noyes

Kipe) would be a life-changing experience for the youth. Chaperones were Jesse and Joanne Stoner; Jess had worked in Africa in the 1960's under the Brethren in Christ Church's voluntary service program.

Fundraisers included sandwich sales, a newspaper drive, and a twelve-hour volleyball marathon.

The following youth went: Ryan Bigham, Shawn Brechbill, Troy Byers, Kelly Kaiser, Donnie Martin, Chris Noyes, Mike Smith, Jodi Stoner, Heidi Wingert, and Holly Wingert. They ranged in age from thirteen to seventeen.

The church family said farewell to the group on July 23, 1989, as they boarded a bus headed for New York's Kennedy Airport. After a turbulent flight they landed in Lusaka, Zambia, where Ken's brother Ray and family welcomed them.

During the first and third weeks, the group did a lot of sightseeing, visiting with missionaries, and interacting with African youth. The second week they worked, painting two large wards at Macha Hospital and staff homes at Sikalongo Mission. They also built and painted burglar bars for windows and doors at Choma.

At Macha Mission they attended conference with 500 African young people. They saw basketmaking and brickmaking, explored a fifty-foot hand-dug well, and climbed the water tower. Observation of a caesarean birth at the hospital made the visit complete.

At Choma they saw the 1400-student secondary school, and with about sixty African youth enjoyed an evening led by Peter Guinther, a young missionary. After

a volleyball game, one New Guilford teen noted that the Africans are not highly competitive, but very athletic. The youth learned that the African boys and girls do not mix much socially.

Another stop was Sikalongo Bible Institute. There an elderly man, known as a storyteller, related the story of Myron Taylor, a Brethren in Christ missionary who died after being mauled by a lion. (Myron's daughter Ruth and her husband Chester Wingert were former members of New Guilford).

At Matopo Mission, they saw the first Brethren in Christ church in Africa and visited Matopo Dam, one of Lane Sollenberger's projects during his voluntary service.

Another stop was Bulawayo, a modern city that has nine Brethren in Christ churches (one of these, with an average attendance of 1500 people, is the largest and fastest-growing Brethren in Christ church in the world). The group had a boat ride on Lake Kariba, and at Hwange Game Park saw rhino, giraffes, zebras, buffalo, warthogs, and elephants. Seeing the magnificent Victoria Falls was a most impressive experience.

The youth talked about how friendly and helpful the Africans were. Some were surprised at the conveniences of electricity, running water, and nice houses. However, many things we take for granted were in limited supply. One teen commented on the Africans' "no hurry, no worry" way of life; they don't watch the clock the way we do. Church services were lively with choirs, drums, exuberant singing and clapping. The Africans seemed

free to talk about God.

The teens discovered that missionaries are ordinary, real, and special people. They enjoyed meeting Jenny Thuma, teenaged daughter of a missionary doctor. One teen said she gained insight about missionaries--how they help each other and how they adapt to circumstances. Another said, "The missionaries love what they do and the people they do it for--and if they didn't they wouldn't be there."

Some New Guilford parents struggled with "letting go" of their children to be part of this adventure. But one father later said of his son, "He's more independent, more mature, and more reflective than before he went."

YOUTH PROGRAM (Part II)

Ken and Anita also proposed and directed renovation of an area next to the Fellowship Hall. Teens and adults worked together in 1990 to build a "youth room." Beginning in fall of that year, Jim and Barb Resh assisted the Kipes for a time in youth leadership.

Since his coming in 1993, Pastor Larry Dillon has directed the youth group in many activities. Summer and winter retreats, YMCA nights, Brethren in Christ and interdenominational conferences, and many other activities help teens build relationships with each other, Christian adults, and the Lord. After-school Bible studies and "Camp Dare" training sessions increase their Bible knowledge and ability to share their faith with friends. Some New Guilford teens have made first-time

commitments to Christ, and others have led friends to the Lord. At the annual "See You at the Pole" meetings on their school campuses, the young people take a public stand for Christ and pray for their schools. Service projects and the Teens in Leadership Training (TILT) program encourage them to use their gifts in the larger Body of Christ. Average Sunday night youth group attendance at the end of 1994 was fifty-eight. Many of these youth do not regularly attend New Guilford.

In September 1994 Pastor Larry began a new group, called JV Youth, for teens in grades six through eight. Judy Elder assists Pastor Larry in JV leadership; student helpers are Marty Bigler, Amanda Kaiser, and Jackie Resh.

Helpers in the senior high group (grades nine through twelve) are Cindy Dillon, Jody Barger, Janice Wingert, Ron Wise, and Lisa Yeager.

In 1994 the Board of Youth Ministry chose Thuy Hang and Angie Wise to receive financial awards through the newly established Norman and Lois Sollenberger Scholarship Fund.

OUTREACH AND PROMOTION

Beginning in 1988, New Guilford each year has scheduled a Sunday morning event specifically for outreach to unchurched people. Each Sunday is important, but the annual highlight is the day we "pull out all stops" to plan a very special service followed by a dinner for everyone. These days have been called

Come to Church Sunday, Bring a Friend Sunday, Discovery Day, and Friend Day. Average attendances at these events ranged from 404 to 488. A number of people have accepted Christ and have become part of New Guilford because of these special days. Friend Day 1993 featured a drama entitled "A Work In Progress," with New Guilford's people presenting it under Pastor Ed's direction.

In 1988 the bus ministry was launched with Dave and Debbie Bernhardt as the leaders; this continued until January 1992.

"Homegrown drama" (as Pastor Ed puts it) promotes ministries or events in the congregation, often humorously. "Orville and Jethro" (Paul Hannegan and John Stoner), "The Dorkleys" (Ken and Anita Kipe), "Seymour" (Pastor Larry), and others have used their talents in this way.

Another promotional tool, used several years ago, was the "Discover a Whole New World" radio campaign.

BARB BAER PROJECT

Barbara Baer will not forget the spring of 1993. Rain and melted snow caused her house basement wall to fall in, flooding the lower level with tons of mud and water.

Barbara's lay shepherds, Jesse and Joanne Stoner, came quickly in answer to her call for help. And on the day set for cleanup and repair, many church friends responded. The work day happened to be Maundy Thursday, and a church fellowship meal and service were

scheduled for the evening. (On the evening before Good Friday, New Guilford's tradition is to have a fellowship meal, followed by feetwashing and communion, in a sort of re-creation of Jesus' "Last Supper" with his disciples. The Brethren in Christ practice the feetwashing ritual as a symbol of service to Christian brothers and sisters). Work was scheduled to begin at the Baers' at 5:00 p.m.

Pastor Bob said, "What's the use of coming to the church to wash feet when we can go do the real thing? Why perform a ritual when we have a person in the congregation who has a real need and who can be humbly and lovingly served?"

The deacons agreed that two "services" could be held that night--one at the church and one at the Baers'.

Using a backhoe, Leon Burkholder had previously dug a trench for the new wall. Jane Evans and Debbie Bernhardt recruited workmen and desserts. On that Thursday evening the Helping Hands (church people who serve others) and deacons' wives set up and served the food. Pastor Ed officiated at the church service, while Pastors Bob and Larry mixed and delivered "mud" to the blocklayers. With so many joyful hearts and eager hands the work was completed more quickly than anyone had imagined. The spirit of serving was a joyous one. And so it was that Maundy Thursday, 1993 would be a day for New Guilford to remember.[4]

WOMEN'S MISSIONARY SEWING AUXILIARY

In 1982 the General Conference approved dropping

"Women's" from the auxiliary name, making it the Missions Sewing Auxiliary (MSA).

New Guilford's group has remained quietly active making things for others. Usually they meet monthly except in late summer. Since at least 1976, the MSA has given a baby quilt to each new baby at New Guilford, and a comforter to each newly married couple in the church. They donate beautiful handcrafted quilts for auction for Messiah Village, Shalom Christian Academy, and Mennonite Central Committee. In 1989 and again in 1993, the ladies sewed sashes for the Pioneer Girls to display their badges. A few years ago they made new baptismal gowns for New Guilford.

BOARD OF MISSIONS AND SOCIAL CONCERNS

Denominationally, the Women's Missionary Prayer Circle became Missions Prayer Fellowship (MPF). In 1988 New Guilford changed the name to Board of Missions and Social Concerns. This board designates the missionary families the congregation "adopts" each year. It was responsible for sponsoring the Verno family's missions trip to Venezuela in 1991. Several people have recently attended missions conferences or given short term missions service through the sponsorship of this board. At the 1995 Annual Celebration, the BMSC presented a plan for New Guilford's proposed $25,000 gift to World Missions (a tithe of what the present building project costs).

The social concerns part of their work has sponsored

presentations by Pregnancy Ministries (helping women in crisis pregnancies) and by Franklin County coroner Ken Peiffer (on the topic of Satanism in Franklin County). In 1988 they sponsored a special love offering for the Jesse Stoner family after Joy's death. Each spring the board collects food for distribution to needy families, both locally and in Philadelphia or New York.

The spirit of missions is alive and well at New Guilford as evidenced by the December 1994 offering of $9,730 for the Miami Church Project.

PROJECT SERVE - MISSIONS

In 1992, as in 1979, New Guilford took part in providing food services for the German Baptist Annual Meeting held on a nearby farm. This time it was called "Project Serve," held to benefit Brethren in Christ World Missions. Ken Kipe was steering committee chairman. Holding responsibilities in specific areas were: Myron Lehman, electrical work; Doris Hess, finances; Ernest Wingert, security; and Goldie Oberholser, concession tent.

Two tents were erected for feeding over 4,000 people. In the four-day period over 500 volunteers from forty-two congregations representing six different denominations labored endlessly to prepare and serve over 12,000 meals. One noon meal featured 1,200 halves of chicken, all barbecued at one time by Konrad Oberholser's team. Many other New Guilford members, not named here, gave countless hours. The project goal

at the outset was to raise $15,000 for Brethren in Christ World Missions. The profits at the completion totaled $30,134.77. Even the ones who worked the hardest and longest said it was worth it all![5]

EPILOGUE

"The Lord has done great things for us and we are filled with joy." Psalm 126:3 (NIV)

The Lord *has* done great things in and for New Guilford in the last 125 years. We celebrate and move forward.

Where New Guilford is going from here is best summed up by our 1995 Missions Statement. As a dynamic church declaring the Word of God, our mission is to MAKE DISCIPLES FOR JESUS CHRIST by:

Exalting God
Encouraging Christians toward spiritual maturity
Equipping Christians for ministry
Evangelizing the world for Christ

Our theme for the anniversary celebration is "Proclaiming a Changeless Faith in a Changing World." We will attempt to carry out that theme, relying on God's empowerment, as the church writes new chapters in its history . . . until Christ returns.

"Now to him who is able to do immeasurably more . . . according to his power that is at work within us, to him be glory in the church . . ."

Ephesians 3:20-21a (NIV)

NOTES

Chapter 1 "As a Denomination"

[1]Carlton O. Wittlinger, *Quest For Piety and Obedience*. Nappanee, Indiana: Evangel Press, 1978, p. 27.

[2]*Wittlinger*, p. 35.

[3]*Wittlinger*, p. 62.

[4]*Christian Magazine*, Brief Biography of Author, Christian Lesher, M. Kieffer & Co., Chambersburg, Pennsylvania, 1849, p. 5.

[5]Carlton O. Wittlinger, *Quest For Piety and Obedience*. Nappanee, Indiana: Evangel Press, 1978, pp. 136-137.

Chapter 2 "As a Local Body - In the Little White Church"

[1]Ronald R. Sider, "The Church at Work and Worship," *The Pilgrimage of the Brethren In Christ*. Nappanee, Indiana: Evangel Press, 1978, p. 70.

[2]Ray M. Zercher, "Highlights of the Brethren In Christ," *The Pilgrimageof the Brethren In Christ*. Nappanee, Indiana: Evangel Press, 1978, p. 23.

[3]Carlton O. Wittlinger, *Quest For Piety and Obedience*. Nappanee, Indiana: Evangel Press, 1978, p. 208.

[4]*Wittlinger*, pp. 212-213.

[5]Ray M. Zercher, "Highlights of the Brethren In Christ," *Pilgrimage of the Brethren In Christ*. Nappanee, Indiana: Evangel Press, 1978, p. 23.

[6]Alma B. Cassel, "Brethren in Christ SUNDAY SCHOOLS in the Twentieth Century," *Forward*, Nappanee, Indiana: Evangel Press, Centennial Issue, July -September, 1963, p. 8.

Chapter 3 "Through Sunday School Outreach"

[1]Chester Wingert, New Guilford Heritage Service Tape, 1988.

[2]Ruth Wingert refers to Miss Ruth B. Wingert unless otherwise noted.

[3]Carlton O. Wittlinger, *Quest For Piety and Obedience*. Nappanee, Indiana: Evangel Press, 1978, p. 355.

[4]Norman Sollenberger, New Guilford Heritage Service Tape, 1989.

[5]"New Guilford Reports Ground-breaking," *Evangelical Visitor*, Nappanee, Indiana: Evangel Press, 1950, p. 10.

Chapter 5 "Through a Time of Transition"

[1]"Cross Roads Wins in Close Quiz Finals",*Evangelical Visitor*, Nappanee, Indiana: Evangel Press, July 19, 1965, p. 8.

[2]*Evangelical Visitor*, p. 9.

Chapter 7 "Through Lay Ministry"

[1]Pastor Bender's letter to members, mid-1985.

[2]Pastor Bender's letter to members, mid-1985.

[3]Monica Hinchcliff, "Debt Free and Celebrating," *Evangelical Visitor*, Nappanee, Indiana: Evangel Press, August, 1992, pp. 4-5.

[4]Monica Hinchcliff, "Maundy Thursday. . the day the wall went up," *Evangelical Visitor*, Nappanee, Indiana; Evangel Press, March, 1994, pp. 4-5.

[5]Ken and Anita Kipe, "Project Serve," *Evangelical Visitor*, Nappanee, Indiana: Evangel Press, October, 1992, pp. 2-4.

APPENDICES

APPENDIX I

BISHOPS:

Christian Lesher	Elected 1825
Joseph Wenger	Elected 1857
George S. Wingert	Elected 1883
John D. Wingert	Elected 1900 - 1937
Laban W. Wingert	Elected 1937 - 1952

MINISTERS:

John Sollenberger	
Noah Myers	
Henry Brechbill	1894 - 1937
Amos H. Sollenberger	1915 - 1950
Laban W. Wingert	1926 - 1937
Charles Rife	1937 - 1951
John Byers	District minister
Joseph Byers	District minister
Ebbert Stayman	District minister

PASTORS:

Charles Rife	1951 - 1965
Marlin Ressler	1965 - 1974
Maurice Bender	1974 - 1987
Robert Verno	1987 - present

ASSOCIATE PASTORS:

Glenn Niswander, Assistant	1951 - 1966
Terry Hoke	1977 - 1981
Kathy Wilkins	1981 - 1984
Bob Zimmerman	1984 - 1985
Russell Hepler	1985 - 1986

Christina Albright (Owens)	1989 - 1992
Ed Boring	1993 - present
Larry Dillon	1993 - present

APPENDIX II

DEACONS:

Abram Wenger	
Abram Sollenberger	
Lewis Ausherman	Elected 1899
George Wingert	Elected 1906
Harvey Sollenberger	Elected 1926
Adam Knepper	Elected 1926
Milton W. Wingert	Elected 1935
Paul Sollenberger	1950 - 1973
John Knepper	1957 - 1959
Lewis Knepper	1959 - 1979
Norman Sollenberger	1975 - 1991
Laban Wingert	1973 - 1982
Harold Bauman	1980 - 1985
Marlin Wingert	1982 - 1987
Ken Kipe	1985 - 1995
Jesse Stoner	1986 - 1994
Darrel Knepper	1987 - 1992
Lane Sollenberger	1988 - 1993
Don Martin	1991 - present
Fred Rice	1992 - present
Mike John	1992 - present
Peggy Knepper	1993 - present
Preston Byers	1994 - present
Terry Hoke	1995 - present

TRUSTEES:

Albert Hess	Elected 1904
Isaac Brechbill	1906 - 1946
George W.Wingert	Elected 1928
Willis Burkholder	1935 - 1942
Paul Sollenberger	1946 - 1958
Amos Brechbill	1948 - 1954
Eber Hess	1932 - 1956
Lewis Knepper	1954 - 1966
Norman Sollenberger	1956 - 1962
Alfred Burkholder	1958 - 1973
George Wingert	1962 - 1980
John Wiles	1963 - 1975
Raymond Wingert	1973 - 1988
	1994 - present
Paul Hostetter	1976 - 1978
Clifford Kaiser	1978 - 1987
Abner Knepper	1978 - 1981
	1989 - 1992
Earl Sollenberger	1980 - 1983
Terry McKee	1981 - 1987
Leon Burkholder	1983 - 1986
Lee Bigham	1986 - 1992
Harold Gayman	1987 - 1990
Paul Wingert	1987 - 1990
Larry Mellott	1989 - present
Wilbur Caufman	1989 - 1995
Mark Brunk	1990 - 1994
John Marshall	1990
Jeff Smith	1990 - present

Ed Brechbill	1991 - present
Tom Kauffman	1991
Albert Rohrer	1992 - present
Preston Owens	1992
Bob Varner	1993 - present
Mark Ritchey	1994 - present
Paul Rung	1994 - present
Marlin Wingert	1994 - present
Tim Crider	1995 - present

CHURCH JANITORS:

Lewis Ausherman	(volunteer)
George Wingert, Sr.	(volunteer)
Milton Wingert	(volunteer)
John and Mildred Burkholder	1953 - 1966
John and Rachel Wiles	1966 - 1977
Raymond and Evelyn Ott	1977 - present

CHURCH OFFICE SECRETARIES:

Eloise Bender	(volunteer)
Joyce Kaiser	1982 - 1984
Becky Wenger	1984 - 1988
Luanne Verno	1988 - 1994
Judy Sollenberger	1988 - present
Patty Redcay	1994 - present

APPENDIX III

TRIBUTES (To members who died before the age of fifty years):

"*. . .Become heirs having the hope of eternal life.*"
Titus 3:7b (NIV)

Gilmore Wingert - son of Milton and Clara Wingert, second in age (after Chester), died in 1939 at the age of twenty-five; had rheumatic fever and a fatal blood clot.

Cindy Byers Kipe - daughter of Preston and Shirley Byers; died of leukemia in February 1977 at the age of twenty-two; sister of Lee, Keith, and Troy. She wanted to be a missionary nurse. A registered nurse, she and husband Dave went to Africa in mission work in January 1976 and returned several months later after the onset of her illness.

Cheryl Wingert - daughter of Laban and Lil Wingert; died of scleroderma in January 1982 at the age of twenty-five; sister of Laverne, Greg, and Beth.

Joy Stoner - daughter of Jesse and Joanne Stoner; sister of Jodi Smith; died of a brain tumor in November 1988 at the age of nine.

Jesse K. Stoner - husband of Joanne, father of Jodi Smith;

died of a brain tumor in November 1994 at the age of forty-nine. Serving New Guilford as head deacon and Andrew team member, he had a heart for missions and was a faithful "giver." He was a veterinarian held in high regard by his dairy clients.

APPENDIX IV

MISSIONS, VOLUNTEER SERVICE, SUMMER SERVICE

(NOTE: Missions = Brethren in Christ Missions, VS = Voluntary Service, and SS = Summer Service)

Mim (Knepper) Stern and Pete, Missions, Africa - 34 years; Ministry to International Students, Philadelphia
Chester and Ruth Wingert, Missions, Africa
Chris Oberholser Jr., VS Navajo Mission, New Mexico
Charles Rife Jr. and Ruth, VS Bronx, New York, 1964-1966; VS Chicago Mission
John Oberholser, VS San Francisco
Cindy(Byers)Kipe and Dave, Missions, Africa 1976
Lane Sollenberger, VS Rhodesia, Africa 1970-1972
Donald Wingert and Anita, VS Niagara Christian College, Canada, 1968-1969
Joyce (Knepper) Fry and Bob, VS Niagara Christian College, Canada, 1968-1969
Rosanna Wingert, VS Navajo Mission, New Mexico 1971-1974
Norma Burkholder, VS San Francisco, California 1965-1967
Darrel Knepper, VS Bronx, New York 1973-1975

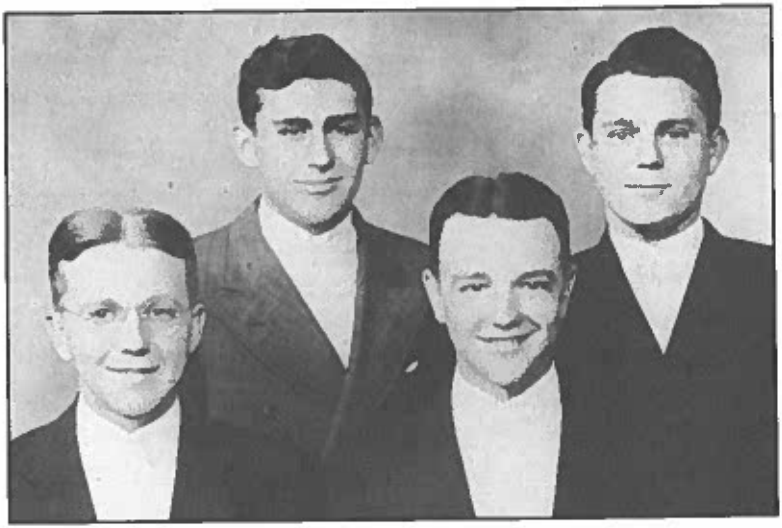
Judy Sollenberger, SS Camp Lakeview, Michigan 1969
Janice Wingert, SS Camp Lakeview, Michigan 1972
VS Mennonite Board of Missions, Boise, Idaho 1974-1976
Leon Burkholder, VS Labish Village, Oregon; 2 years
Gary Keller, SS Montreal Lake Children's Home, Canada 1973
Carolyn Wingert, SS Camp Lakeview, Michigan 1973
VS San Francisco 1975
Beth Wingert, SS Camp Lakeview, Michigan 1974
Michelle Keller, SS Camp Lakeview, Michigan 1982
Cheryl McKee, SS Camp Lakeview, Michigan 1982
Keith Byers, SS Young Life Campaigners, Jackson, Mississippi 1983
Raymond & Ruth Wingert, VS Kenbrook Camp 1983-1984
Raymond Wingert, Service projects: Venezuela 1991; Bogota, Columbia 1993; other Mennonite Central Committee projects
Randy Ritchey, Teen Missions, Mexico 1984
Troy Byers, Teen Missions, Poland 1990
Anita Crawford, Continental Singers 1993
Julie Verno, Junior Continental Singers 1993
Darrel and Phil Knepper, Summer Missions, Honduras 1994
Michelle Heath, Summer Missions, India 1994

APPENDIX V

SPECIAL SPEAKERS, EVANGELISTS, AND PREACHERS

A.G.Benzee	Simon Lehman
David Brehm	Avery Long

Ray Brubaker
Charles Burgard
Alvin Burkholder
Charlie Byers
Ray Curry
John Dick
Elam Dohner
Moses Dohner
Morton Dorsey
Monroe Dourte
Edward Gilmore
Glenn Ginder
Henry Ginder
Jacob Ginder
Bruce Grove
Bob Hempy
Sam Hollingsworth
C.N.Hostetter, Sr.
C.N.Hostetter, Jr.
Henry Hostetter
John Hostetter
Lane Hostetter
Burt and Ruth Jones
Luke Keefer, Sr.
Luke Keefer, Jr.
Jesse Lady
Abner Martin
John Martin
Paul McBeth
J.P.McPheters
Spurgeon Metzler
Henry Miller
J. Lester Myers
Willie Myers
Charles Norman
Roy Peterman
John Rosenberry
Henry Schneider
John Schock
George Sheffer
Earl Sider
E.J. Swalm
Rupert Turman
Carl Ulery
O.B. Ulery
Bruce Urey
Leroy Walters
Marshall Winger
Walter Winger
Gerald Wingert
Ray Witter
Jack Yost



The Happy Cousins
Left to right: Paul Hostetter, Harry Wenger, Sam Hostetter, and John Wenger

George and Martha Wingert greeted by Pastor Bender

Our Vietnamese family: Tuyen and Nam Hang, with Dai, Thuy, Ly and Loan

"SALT" vocal music group (1982) Left to right starting at rear: Lucy Burkholder, Laban Wingert, Denise Lehman, Darrel Knepper, Peggy Knepper, Ken Kipe, Anita Kipe, Lane Sollenberger, Judy Sollenberger

"The Lord has done great things for us and we are filled with joy." *Psalm 126:3 (NIV)*

Doreen K. Rice was born in Chambersburg, Pa., a daughter of Lewis and Mary Knepper. She grew up in the New Guilford Brethren in Christ Church, where she has been a member since 1959. Rice has held various roles in music, drama, youth, Christian Education, and Andrew ministries. Married to Fred E. Rice, a deacon in the congregation, she teaches the Young Adult Sunday School Class.

A Messiah College alumnus, Rice is a registered nurse, working in a hospital clinic and in home health care. With their three sons, the Rices earn their livelihood on a Franklin County dairy farm.